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THE UNITED LODGE OF THEOSOPHISTS
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
BANGALORE-4, South India.

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXVIII MAY 1957 No. 5

"THUS HAVE I HEARD"—

WHEN THE PUPIL IS READY THE MASTER APPEARS

In this month of May India will celebrate the memory of two of her greatest Teachers—Gautama, the Buddha, and Shankara, the Acharya. Their names have been coupled for many centuries and for a good and valid reason. The Teachings, metaphysical and moral, of both are very similar if not exactly identical. Both were profound philosophers who preached the higher morality which makes a man a true devotee, a servant of human souls. Both were great *Bhaktas,* Devotees of the Impersonal Law, who had solved the mystery of the plenum and the vacuum, and had realized "the voidness of the seeming full and the fullness of the seeming void."

It is appropriate that this month we try and listen to the voice of these two Mighty Companions. On the 4th of May is the Birthday of Adi Shankara; on the 13th, the Triple Festival which calls us to remember the Kingly Glory of the Mendicant with his begging bowl who nourished and nourishes the minds and hearts of millions of mortals. If our minds' attention and our hearts' devotion copy the ardency of Pukkusati, we also may be able to say, "I have found the Master."

It is narrated that once when the Master came to Rajagaha he requested the potter Bhaggava to permit him to pass the night in his cottage.

"I have no objection; but there has arrived a wayfarer who is in the hut; if he consents, do you, sir, stay as long as you please," said the potter.

It was Pukkusati, who had left his home, and was wandering to find his Home. The Master entered the hut and said, "If it be agreeable to you, Brother, I will spend one night in this shed."

"The shed is big enough, Friend! Stay as long as you please."

So, the Master spread a heap of straw in one corner and sat down to

meditate. Likewise Pukkusati.

Then it occurred to the Great One: "I wonder if this brother is well disposed." So he spoke:

"Having faith in whom, Brother, did you leave home? For whom are you looking? Have you a teacher? Whose doctrine attracts you?"

And Pukkusati answered:

"Friend, there is an Exalted One, Gautama by name, perfect in knowledge and practice; He is the tamer of souls, teacher not only of mortals but also of Gods. My faith is in Him; my mind approves of His teachings."

"But, Brother, where is now this Exalted One?"

"Somewhere in the North."

"You have never seen Him? Would you know Him again if you were to see Him?"

"No, Friend, I have never seen the Exalted One; if I saw Him, I should not know Him," Said Pukkusati.

Thereupon the Master said, "Listen, Brother. I will give you a teaching. Be attentive." Then the Master expounded at length the doctrine of the Sixfold Man. When the preaching was over Pukkusati exclaimed: "I have found the Master; I have found the Master!" He fell at the feet of the Teacher and said:

"Mine is the fault, Lord; mine is the offence; pardon my conceit and thoughtlessness in calling you 'Friend.' Ordain me now, for I do not only approve the teaching; I have found the Teacher. Ordain me."

With Faith in the Doctrines he had learnt, Pukkusati practised, made himself ready, and the Master came where he was. The real *Guru* is always ready, willing and waiting for the disciple; it is the disciple who has to prepare himself by a purified Will, steadfastly seeking the Truth, humbly serving the Truth-seekers, and thus attract the *Guru*.

Turn from Gautama to Shankara.

The *Pandit* of *Pandits* who wrote profound commentaries on the *Gita*, the Upanishads, the *Brahma Sutras* and Gaudapada's *Karika*, and preached the magnificent philosophy of the One and Indivisible—the Grand Object of Supreme Realization—was a *Bhakta*, a Devotee. He sang:

"There is no known comparison in all the three worlds for the venerable teacher who bestows knowledge."

Among his hymns and devotional treatises is *Viveka-Chudamani* (*The Crest Jewel of Wisdom*) which contains one specific programme of building the Hexagonal Temple whose foundation is Discrimination, whose plinth is Detachment and whose roof is the Longing for Freedom from the separative self, which holds mortals by the fetter of the dire heresy called by the Buddha *Attavada*. But what, in truth, does this fourfold, sometimes called ninefold, programme mean? That itself requires higher wisdom, arising out of right preparation. The ardent aspirant must handle first his mundane thoughts (*Vichara*), and cleanse his *Chitta*—mind-motion—by good

works, in the routine of daily life. If the right foot does not take the first of the preliminary and preparatory steps and the left does not take the second, the Master, "who is a river of Compassion, and an excellent knower of the Eternal," will not be found; and the hint is given that it is such a *Guru* who will give us the plan and the proportions for the construction of *our* Hexagonal Temple. To take the two preparatory steps we require the strength that comes from devotion, says the text:—

Among all means of liberation, devotion verily is the most potent. The fixing of the attention on the true Master, the Divine Self, is declared to be devotion.

To know the nature and power of the Master within, the aspirant needs the guidance and instruction of the *Guru*—one of those "Rivers of Compassion" of whom Shankara says:—

The mighty ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring; they who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others, as the nectar-rayed moon of itself cools the earth, scorched by the fierce fire of the sun.

There is little understanding of the Nature, Character or Function of the *Guru*; where and how is the *Guru* to be sought—"the Mahatma difficult to find" (*Bhagavad-Gita*, VII. 19)?

Hindu aspirants want to practise the third to the eighth step of Patanjali, Postures (*Asana*), Breathing (*Pranayama*), etc., without any reference to the first two, Restraints (*Yama*) and Observances (*Niyama*); aspirants born in bodies following Christian, Muslim and other ways of sectarian thought and feeling commit a similar blunder. Also the environment in which our mind and heart has to function, which is created by the running cycle of the day, is not taken into account, and that is hazardous.

In the present-day cycle, when Indians of all communities are powerfully influenced by modern occidental materialistic psychology, physio-biology, psychosomatic medicine, behaviourism, Jung-ism, etc., everyone needs to be humble and to study before rushing into practice —"going into the silence," "awakening the *chakras*" and such other exercises.

The lure of the Occult is insidious. Instead of mastering our psychomystic urges, we allow them to master us. The Universal and Impersonal in Nature and in Man offer the key to the Secret Knowledge, *Gupta-Vidya*, and Teachers like Buddha and Shankara gave us the key, taught us the right use of it. Everyone's life has its purpose, but everyone does not know it. That purpose is expressed in a *sutra*

—all life is probationary. At every turn life offers opportunities—not only in duties but also in recreations; in waking and in sleeping; in speech and in silence; in moods of elation or depression; in everything and at all times we are surrounded by opportunities. By their right use we pass our tests and trials, and fulfil the real purpose of life.

In this cycle the Path of Perfection has marked steps: Attention, Right Memory, True Knowledge, Correct Adaptability and the Right Use of Imagination. To be good we need knowledge; the practice of true knowledge leads to the Higher Life. The beauty of the Great *Gurus,* Mighty Masters like Gautama and Shankara, is that in Their instructions we find not only the steps of the Path of Holiness but also the preparatory instruction which quickens us and points to the beginning of the Path of the Living.

At every turn we should say—"When the materials are ready the Architect will appear."

SHRAVAKA

BUDDHA AND SHANKARA

What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti powers* of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connection with the Brahminical Logos than with the Buddhist Logos," since both are identical, whether the one "Logos" is called *Eswara* or *Avalokiteswara,* Brahma or Padmapani. These are, however, very small differences, more fanciful than real, in fact. Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryasanga (the Yogacharya School) and Mahayana, who are twitted in their turn by their correligionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Sankaracharya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

H. P. BLAVATSKY

A MONUMENT ON THE ARYAN PATH

[It is appropriate to print in this issue this fine eulogy on Adi Shankara, the Great Teacher, whose Natal Day falls this year on the 4th of May. H. P. Blavatsky spoke of him as "the greatest of the Esoteric Masters of India" and described him as "one of the greatest minds that ever appeared on earth." **Shri A. Iswaran** is a devotee of Vedantism and a labourer in the Ramakrishna movement. His article is silent on the death of the Master; it refers to Shankara's visit to "the Himalayan cave where Vyasa is supposed to have produced his immortal works." H. P. Blavatsky also refers to his visit to the cave of Vyasa—"The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedaranath in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world."—ED.]

Aloft and gleaming in a lonely sky,
A marbled pillar, pure and perfect....

Of late we have developed a passion for celebrating the anniversaries of those who have contributed to our philosophy, arts, sciences and culture. We are even digging up names long buried in oblivion. But somehow the name of Shankaracharya has not been sung loud in our lusty song of national glory. With a hasty bow of respect, it is handed over to the scholars and philosophers—who quote what the Western Orientalist has to say about Shankaracharya. Our history books barely mention this great name. Yet a careful study of the religious and historical growth of India from the time of the Buddha to the present day reveals the tremendous import of Shankara's advent, but for which we would have been a totally different people. Shankara touched the vital stream of India's life—her religion; and from his work, therefore, began nothing less than an epoch.

To speak of such a lofty work and the life that generated it is not easy, especially in a short article. Here we confine ourselves to a brief survey of Shankara in three roles—as a historical, a literary and a spiritual figure.

For the history of Shankaracharya we have numerous sources, some as ancient as the Puranas—*Skanda*, *Padma* and *Vayu* being the most authoritative of them—where the advent and mission of Shankara have been predicted. Of the many old works written about Shankara after his lifetime more than half a dozen are extant now, from which we get a good picture of his life, making allowance for its mythological garb. But regarding the year of his birth we find no proof anywhere.

Whatever the dates may be, we can definitely say that Shankara appeared on a scene set in tumult

and tension.[1] The most conflicting traditions agree on this point. Moreover, the works of Shankara themselves indicate that there was no single strong ruling power, that people were not following the scriptural injunctions for *varnashrama* and that renunciation, the sustaining spirit of Hindu society, was on the wane even amongst the monks. The country was filled with disintegrating religions and innumerable unhealthy sects, about fifty-seven of which we find discussed in Shankara's famous commentaries and other later works. National life was at its lowest ebb, from which either a reflux or extinction was imminent.

It is this setting that gives sense and shape to Shankara's mission. He was to be, not the father of a new movement or a warrior crusading for Truth, but an expert housewife to set right the topsy-turvy household, discipline the unruly children, feed each with the food best for him and teach them to live a healthy, useful life. For this he came fully prepared. With his prodigious memory he had mastered the scriptures by his eighth year. During the next four years as the monk-disciple of Govinda Bhagavatpada, on the banks of the Narmada, he perfected himself in the practice of religion, attaining great spiritual insight and powers. Then, proceeding north to the Himalayan cave where Vyasa is supposed to have produced his immortal works, he had dived deep into that potent silence and brought forth the essence of the Vedas in the form of a perfect philosophy of life. Thus, when he was sure he had something tangible and sustaining to offer to the dying race, he descended like a blessing into the midst of the teeming millions. He began his extensive travels.

Thrice he walked the length of the land. In these perambulations he must have gained an intimate picture of his country and people. Having already felt the pulse of its inner life, he only needed this acquaintance with its outer form to be perfectly suited to preside over its destiny. And so wherever he went his influence was overwhelming. In those days one could establish oneself with the public only by swaying the intellectuals, the cream of society. And this was no hard work for Shankara. His reasoning was irresistible.

But it should be noted that there was no coercion, even of a subtle, intellectual kind. That was impossible to the spirit of what Shankara preached, which was not "Saivism," as many have wrongly stated, or any other sect, but the eternal religion, *Sanatana Dharma*. In it there

[1] Attention may be drawn to a very able and scholarly article, "Shri Shankaracharya's Date," originally printed in H. P. Blavatsky's *The Theosophist*, Vol. IV, pp. 304–310, for September 1883. The writer was the Advaitin T. Subba Row, who concludes that Shankara was born in 510 B.C. ("fifty-one years and two months after the date of Buddha's Nirvana").—ED.

cannot be "conversion" as we understand it; for *Sanatana Dharma* is the way of all people at all times, the birthright of every human being born in the world. Whom to convert and to what? Already they are all in it, every faith and every temperament conceivable to man: the active, the devotional, the mystic, the intellectual. Each is given its proper place and oriented towards one common goal—the attainment of Truth; each is asked to develop itself—systematically as prescribed by the sages, not whimsically. This acceptance and orientation, this freedom and regulation, was all that was imposed by the universality of Shankara's philosophy. Hence he was less narrow-minded and more practical than many of the host of preachers of religious unity in our age.

He threw open the gates of *Bhakti* (Devotion) and *Jnana* (Knowledge) even to the lowest and the least, which, considering the conservativeness of the times, must have required remarkable courage. This and other such lenient views gained for him the name "*Pracchanna bouddha*" (disguised Buddhist) from his orthodox brethren. Himself a staunch Advaitin upholding the ideal of the unqualified Brahman, he helped to revive the worship at the temples of Puri, Badrinath, Pashupatinath and other places, and prescribed the *samayacara* form of practice to the Tantric cults, which were overrun by his arguments. This illustrates finely the spirit of Shankara's approach and synthesis.

Apart from preaching and icon-protection, Shankara, during his travels, accomplished another historic function, *viz.*, that of establishing monasteries at the four corners of the country. These were to produce and provide for the right type of spiritual leaders to protect and nourish the *dharma* by practice and preaching. By giving a sort of organized shape to the ancient order of monks, he meant to create a bulwark against future deterioration of the whole society. Before passing away he gave definite instructions for the permanent guidance of the monks and left the monasteries on a firm basis, in the able hands of his illustrious disciples.

In his famous commentaries Shankara has provided a noble exception to the general rule that Sanskrit prose is hard and unpalatable. Particularly the *Brahmasutra Bhashya*, Shankara's *magnum opus*, is a piece of magnificent thought clothed in elegant prose, illustrative of the combination of simplicity and profundity—"*Prasannagambhira*," as the great scholar Vacaspati terms it. This has distinguished Shankara as a writer of rank next only to Patanjali, of whose *Mahabhashya* it is said "Read the *Mahabhashya* or rule a kingdom."

Anyone who is acquainted with the way philosophical ideas are expressed in Sanskrit—by raising and answering all possible doubts and objections—will know how complete

and clear Shankara's work is and how perfect his integrity. The slightest shade of variation from Advaita was noted and questioned. So we find him in places contradicting the author of *Brahmasiddhi* and other Advaitins. Shankara had to chisel very fine; for he was making no new image but a basic mould into which the future was to cast itself; the least imperfection would affect generations to come. The quality of his work testifies to this care and perfection.

Shankara's literary production covers almost all aspects of the Vedic religion and may be called the blueprint of his project, affording a consideration of every part of society. Besides the commentaries on the *Prasthanatraya* (the scriptural triad) and various other small treatises on Advaita, Shankara's *Vishnusahasranama Bhashya* and *Prapancasara Tantra* and his many poems have greatly contributed to the Bhakti and Tantric cults.

It is rather paradoxical that a strictly rational philosopher devoted to the monistic ideal should have been rapt in such ecstatic adoration of the Lord as Shankara is, for example, in *Sivanandalahari, Soundaryalahari* and *Anandalahari,*[2] which are exquisite pieces of poetry and full of feeling unknown even to the extreme devotionalists like Ramanuja and Madhva. Perhaps it is not in spite of but because of the monistic ideal that Shankara can be so deeply moved without being sentimental, so refreshingly free, not exclusive and confined to a particular godhead. His poems have touched all the prominent figures of the Hindu pantheon. They contain no whimpering or wailing, nor do they take the tiresome form of a list of eulogistic names. Even when they are weighted with philosophic doctrines, like the *Dakshinamurti Stotra,* the poetry is in very sweet rhymes and a smooth-flowing metre. The famous *Mohamudgara,* typical didactic verse, is nevertheless almost a small lyric. In the *Sadhana Pancaka* Shankara has chosen a small poem to embody his last message to the world, remarkable for its brevity and lucidity. In its five stanzas the full harmony of the Vedantic song of life takes shape.

He made one contribution more, which is eloquent because of its silence and priceless because of its abstraction—the spiritual standard he set by his personal life. To most people this aspect of him is hidden behind the blaze of his achievements and intellectual glory. Remarks on his gigantic intellect have created the impression that Shankara was an abnormal man with a huge head and no heart. But the divine tender feelings that animate a human being we find richly expressed in his life.

In his childhood, when, according

[2] H. P. Blavatsky refers to the last as "a beautiful poem"—"very mystical and occult."—Ed.

to the rules of studentship, he was gathering alms, the poverty of a devoted old woman moved him to pray for her, as a result of which, says the tradition, the poor woman was immediately endowed with wealth. The tender relationship that existed between Shankara and his disciples should not be forgotten because it manifested itself rarely in outward form, as, for instance, in the dramatic conferring of the gift of poesy on Totakacharya.

Shankara's love for his mother is well known. It is remarkable that he, who considered strict adherence to scriptural injunctions more important than the saving of one's own life, should have performed the last rites of his mother in the face of social boycott and scriptural prohibition. This episode, as we see it, is more than a proof of his love: it bears witness, indirectly, to Shankara's self-awareness as a *Brahma-jnani*. In such a capacity alone could he have supposed himself justified in his violation of the monastic rule.

Instances of this kind, where directly or indirectly Shankara has referred to his sainthood, are few. The ego had been perfectly effaced. Every activity of his mission was undertaken either at the explicit command of his elders or at the persistent requests of others. In all his teachings, the spirit is never "I say unto you" but always "The *shruti* says so" or "It has been said."

He embodied in himself the highest truth he taught, and this more than anything else gave power to his utterances and undertakings. Many of his contemporaries and successors had scholarship and organizing ability; but he alone could be a spiritual dynamo capable of surcharging the whole Aryan conscience, then diseased and near to death. By his very presence he sent out a challenge that it was alive and could, even in its infirmity, bear the full fruit of its high aspirations. That presence is not physical but spiritual, and Shankara, like other prophets of the world, is essentially not a personality but a state of realization which must ever remain untouched by objective analysis. We can only gauge its impress upon the physical and spiritual lives of people and give it a name accordingly—a tower of strength to a tottering age, a beacon to souls adrift on the dark Unknown.

A. ISWARAN

CREATION DANCES

[This is not only an informative but also a thought-provoking essay by our esteemed contributor **Mr. George Godwin**. The cyclic rhythm is omnipresent. Nature dances. The students of the synthetic science of Life have learnt from the Masters of Occultism that the Great Dance is dual: the dance of Spirit and the rhythm of Matter. The grandiose Image of the Dancing Nataraja, the Lord of Chidambaram, represents this truth. An old-world text says: "The dance of nature proceeds on one side: the dance of enlightenment on the other. Fix your mind in the centre of the latter." It is explained that there are two dances going on: the action of Nature, Matter, material and individual energy—the dance of Kali; and the other is the action of spirit, the moral and divine motion of Wisdom—the dance of Shiva. And it is added that "the first dance is not possible unless Shiva wills it and dances Himself" (*The Dance of Shiva* by Ananda Coomaraswamy). Here it is appropriate to refer to the cycles of history, rise and fall of civilization, advent and departure of Divinities, *Raja-Rishis*, Divine Kings, Heroes and Sages, etc. In a memorable passage in her very first volume, *Isis Unveiled* (I. 34), H. P. Blavatsky wrote:—

> As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.
>
> The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.
>
> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended ....
>
> Thus, all those great characters who tower like giants in the history of mankind, like Buddha Siddartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world.

The two pairs mentioned are participants in the two dances: Siddhartha and Jesus participated in the Dance of Shiva, Alexander and Napoleon in the Dance of Kali.—ED.]

Rhythm, measured or timed movement; regulated succession ....

The eye of man, peering through space from his rotating earth-home, perceives how the star dust shapes vast spiral patterns in the void. Thus it is science that informs him that what he observes is the progressive establishment of rotation and, with rotation, of the rule of rhythm.

Quite clearly man sees how far beyond the Solar System—his own small mansion in the House of God—the very stars themselves, the Milky Way, tread out a silver measure upon the twin infinities of Time and Space.

As yet, science has not plotted with precision the pattern of the dance of Creation: all that has so far been revealed is the existence of measurable cycles that lace with a golden thread the many-coloured design of organic and inorganic life. From the infinitely great to the infinitely little, all that is—dances.

Consider the Solar System, with its rhythm of twenty-eight Julian years. When that measure is complete the same days of the week recur on the same days of the year. As for the Sun, the centre of the system, it moves to two discernible measures: not one.

Observations made by Dr. C. G. Abbott of the Smithsonian Institution over a period of fifteen years established the variability of the Sun's radiation. It is revealed as a variable star with a ten per cent variability. Other observers have plotted two Sun rhythms: the first, an eleven-year cycle or radiation variability, the second a short-period rhythm that is completed every few days.

Turn from Sun to Moon and we find a lunar or Metonic cycle that reveals a definite rhythm or periodicity. It is one of nineteen Julian years, or nearly 235 lunations, after which successive new moons occur on the same days of the year as in the immediately preceding cycle.

Again, turn from Sun and Moon to Earth, and once more this all-pervading rhythm is revealed, for the Earth has a cycle or rhythm of 21,000 years, during which each hemisphere goes through a cycle of temperate seasons, and seasons that are extreme in their heat and cold.

The explanation of this rhythm is simple. For 21,000 years the earth presents more of its northern than of its southern hemisphere to the Sun at the time of the nearest approach to him, and for a like period, the reverse.

Indeed, the Earth has a quadruple rhythm, four separate and distinct dance measures, as it were, that result in day and night, summer and winter, the change of axis at perihelion and aphelion, and, lastly, the variations of the orbit's eccentricity which requires millions of years for its completion.

When the geologist uncovers the secrets of the Earth's past; when he transcribes the writings of the rocks, the etchings of the clays, then yet another rhythm is revealed. The Earth has a geological pulse, and it beats, as does the human pulse, to a pattern that can now be measured and represented pictorially.

Joseph Barrell wrote:—

The flight of time is measured by the weaving of composite rhythms: day and night, calm and storm, summer and winter, birth and death—such as these are sensed in the brief life of man. But the career of the earth recedes into a remoteness against which these lesser cycles are as unavailing for the measurement of that abyss of time as would be for human history the beating of an insect's wings.

Something of this awe-inspiring and horrific temporal waste land weighed upon the mind of Leonardo da Vinci when, coming upon a fish embedded in the rock of a mountain cave, he wrote:—

Destroyed by Time, it lay in that completely enclosed space, and with fleshless and naked bones contrived an armour and a support against the mountain that weighed upon it. And I asked myself what sequences of revolutions and catastrophes had passed since that amazingly-formed fish died in that deeply twisted cave? *The Earth is very old.*

How far can this phenomenon of rhythm be traced? Herbert Spencer observed its universality when he wrote:—

The screw of a screw-steamer falls into a rapid rhythm that sends a tremor through the whole vessel. The sound produced when a bow is drawn over a violin string shows as vibrations accompanying the movement of a solid over a solid.

So it goes.

The theory of a weather rhythm developed by Buchan is nothing new. The observation had been made and recorded by Francis Bacon, who speaks of it in his essay "Of the Vicissitude of Things."

But can we trace the ordered movements of stellar bodies to the infinitely little? And does the apparent Law of Rhythm condition life and behaviour in all living things?

Dalton first formulated the Atomic Theory, linking it with experimental evidence. Mendeléyev, in his Periodic Law, shows that the properties of an element are functions of its atomic weight; that when elements unite in two or more proportions, these proportions are related to each other in a simple and rhythmic way.

This natural rhythm, the Law of Multiple Proportion, had fathered Dalton's hypothesis, namely, that different kinds of matter consist of atoms of varying weights.

It is from the dance of the atoms that science proceeds to the dance of the electrons, finding facts, or, rather, inferring them from behaviour. What do they construct by these

delicate and subtle methods? It is a microcosm of the Universe!

When Pharaoh dreamed of the lean and fat years, his sleeping fantasy was no more than the symbolization of the dimly-apprehended subconscious knowledge of the rhythm of life. The lean and the fat years do, indeed, tend to run in cycles, the period varying widely, but conforming always to some definite periodic pattern.

Some years ago the late Sir J. C. Bose, the Calcutta plant physicist, claimed that definite active tissue extends throughout the length of the tree, the cellular pulsation of which, in rhythmic sequence, causes, by a pumping action, the movement of sap. Bose produced impressive evidence of the tree's life dance, as one might term it.

Professor A. E. Douglas noted a suggestive fact, namely, that the maximum total growth of a tree occurs in eleven-year cycles, a period that corresponds with the Sun's radiation rhythm.

If one can discern growth as an ordered rhythm in the plant world, with maximum years recurring at uniform periods, does such a rhythm govern growth also in more highly-organized life? It would seem so.

For example, the Sockeye salmon which frequents the Fraser and Columbia Rivers of British Columbia has a definite four-year fecundity cycle. Among fishermen every fourth year is known as the Big Year. But why a four-year cycle? So far as the writer knows, science has not as yet put forward any theory.

Many creatures reproduce to a fecundity rhythm. Dr. A. O. Gross, who undertook an investigation of the life-cycle of mice, discovered a four-year cycle of fecundity. He made another observation: that the Arctic snow owl made its way furthest south every fourth year. He linked the two observed facts: when the mouse cycle touched its lowest point in the four-year period, the owl touched their point farthest south of the Arctic. The natural food of the owl is the mouse: a clear example of direct causation.

Birds display a similar periodic fecundity cycle. Starlings (today a scourge in central London) conform to a fecundity rhythm. And if nothing is added here about the rhythmic character of the migratory movement of birds it is merely because the phenomenon is too well known. Is it as well known that migrating birds fly with a rhythmic perfection which produces the maximum speed with the minimum of muscular effort?

In his famous *Opera Universa* (1685) Sydenham, the great physician, noted the rhythm of the common diseases. Since then medical science has confirmed the observation. Epidemics, mostly traceable to microbic infections, become more virulent and prevalent at certain seasons. Whooping-cough, diphtheria, enteric fever, measles and

scarlet fever are familiar examples. Professor Huntington has shown that some diseases tend to conform to a ten-year cycle.

Man's deepest-rooted instinct is to survive. Yet beside this modern psychology has revealed the existence of a "death instinct." It is when this becomes abnormal and pathological that it may end with self-destruction. And here, again, statistics reveal a sort of suicide rhythm. Suicide is most frequent in June. The suicide pattern also follows a secondary curve, a weekly one. Tuesday is the day when most suicides are committed.

One would suppose that there would exist some connection between the over-all suicide rate and current external circumstances, such as periods of great sufferings through famine, plague or war. The first World War showed a decline in suicide in all belligerent countries. (I have no figures for the second War.) If there is here a rhythmic law it has yet to be defined.

When one turns to function, the great part played by rhythm becomes apparent in all obvious ways and in some that are not obvious. All movement, such as the economy of the pinion movements of a bird in flight, conforms to a beat or measure rhythm. It is a patterned movement of strong and weak elements.

The rhythm of the dance that sets the whole muscular economy in unified and harmonious movement may be broken by a sudden change in the music beat. Here the ear is involved. The eye plays as large a part in the maintenance of rhythm, and an interesting example of this is the Rocio Square in Lisbon. This square has been paved in curved lines, the effect of which is to break up the natural rhythm of the pedestrian. The walker's eye is distracted by the asymmetry of pattern of the ground he treads upon. Contrariwise, movements performed on a floor geometrically laid out tend to become harmonious and to achieve maximum beauty. (All machinery, it may be remarked in passing, yields two rhythms: the rhythm that results from its functional design, of which the aeroplane and the turbine are good examples, and that which is produced by its beat. The same may be observed of the tick of the clock and the pulse of the watch.)

Harding, of the National Institute of Industrial Psychology, found that the fastest and most accurate typing was produced by typists working rhythmically. He found those who typed to a rhythm worked thirteen per cent faster than those who did not.

Many of our actions that appear to be based on free selection are, in fact, the product of the impulse to conform to rhythm. Thus, every year there is a predominant fashion colour. Is this colour the arbitrary choice of those who determine our fashions for us? Or is it the resultant of a law?

Professor Aldred Barker, of Leeds University, a textile technologist, was asked what colour the dyers should concentrate on for men's suitings after the First World War. He replied "Blue." "Why blue?" he was asked. He replied: "An excess of one colour stimulates the appetite for its complementary. The troops are tired of khaki."

In the course of a brief article such as this it is possible only to select fair examples to support a general proposition. We start with the perception that life is a dance, a drumbeat sounded from the brazen disc of the Sun. We end with the awe-inspiring discovery that the whole creation dances.

What at first sight appears to be abnormal sooner or later becomes explicable by reference to this apparently universal law. An example of this may be taken in the present-day peculiar—and perhaps sinister—recrudescence of dance hysteria under the stimulus of the most primitive musical beat. The so-called "rock and roll" vogue touches off in modern man something in his nature that goes back to prehistory. But that the rhythmic law lies somewhere here concealed one may be fairly certain. For here, beyond the hysteria, one can detect that rhythm which is measured or timed movement, that regular succession which is the universal law.

GEORGE GODWIN

INDIA AND THE ARABS

Dr. M. Z. Siddiqui, writing in the January 1957 issue of *The Indo-Asian Culture*, traces the growth of Indo-Arabic amity from pre-Islamic times. That communication between India and Arabia existed from very ancient times can easily be proved on philological grounds alone. A favourite feminine name among the Arabs was Hinda, and an Arab tradition maintains that India was the first country visited by Adam after his expulsion from Paradise.

After the rise of the Islamic empire, the much older commercial activities of the Arabs expanded, and many of them settled in India, initially for trading purposes, and eventually became admirers of Indian culture, absorbing many of its aspects. Among the foreign cultural influences of the time the Greek and the Indian had the greatest impact on the Arabs; and, in spite of the greater difficulty of learning Indian arts and sciences, Arab writers of the time never wearied of writing about India from their personal study and experience, and about the great eminence India had reached in the various branches of Knowledge. Dr. Siddiqui quotes three long passages from Arab authors.

The Barmecids, who, according to Dr. Siddiqui, were descendants of the high priest of the Buddhist temple of Balkh, by their influence in court circles did much to strengthen the cultural ties with India, and were responsible for the translation of Indian works into Arabic.

R. J.

FINCHDEN MANOR

AN INTERVIEW WITH THE MASTER OF FINCHDEN

[**Mr. Geoffrey Brown** is a senior Science Master at the Military Academy, Sandhurst. He is interested in educational reform, not only because of his professional experience but also because, being a father of three children, he sees what can be done to improve the relationship between pupils and teachers.—ED.]

When I was asked by THE ARYAN PATH to interview Mr. Lyward and I learnt something of his remarkable success with the 300 or so wayward and delinquent youths who have been through his care at Finchden Manor, I was intrigued. Would I find it another of those enthusiastic experiments in education which do not last because they are only large bees in somebody's bonnet?

I read *Mr. Lyward's Answer* by Michael Burn. The latter spent some months at Finchden gathering material for his book. He has described his experiences and attempted an appreciation of Mr. Lyward and of his work. After an initial scepticism, I felt rather than saw that here was something genuine, something which, while it must embody much of its creator's personality, yet touched at many points upon man's intuition of truth. At the same time I did not expect to find Mr. Lyward's answer either in the book or in an interview. During the course of my conversation with him the name of a famous footballer came up. It had been recorded of this footballer that when asked by a journalist to demonstrate his famous swerve, he replied: "Honestly I couldn't do it in cold blood. It just comes out of me under pressure." I am sure that to understand fully Mr. Lyward's answer one must see him in action on his own field of play. I have not had that opportunity and I do not know how successful I shall be in conveying anything of the essence of Finchden. It is particularly true in this instance that in listening to another talk there is a tendency to seize upon and retain what seems to coincide with one's preconceived ideas, and to miss the significant phrase because it does not fit in with them.

When I arrived at Finchden in the early afternoon I found myself uncertain of which door to inquire at for Mr. Lyward. Through the kitchen window I espied a circular group of boys in easy conversation. I knew already that the boys prepared the meals and washed up. I popped my head through the window to ask. When Mr. Lyward heard of my arrival, he came down to greet me and then took me up to his room, where, in response to my questions, he talked to me easily and naturally until tea time. Although one knew that he was a

busy man, and though there were several calls upon his attention during our conversation, there was no sense of urgency or rush. Matters would be dealt with as the need arose.

One key to the understanding of Finchden is in the word disarm, often used by Mr. Lyward. He understands the delinquency and rebelliousness of his boys not in terms of original sin but in those of a lost sense of security. This may have come about through being made to live a life not his own by parents who demanded what he was not able to give; through a too rigid insistence on "right" and "wrong" at home or school; through nagging or humiliation; or through the breaking up of the home. To defend himself the adolescent takes up arms against the community, or raises barriers between himself and it—becomes intense and rigid. An expression used to me by Mr. Lyward, with reservation, as not expressing fully his meaning, was: "Finchden is dedicated to helping people to feel secure enough to be natural." "Natural," "relaxed," were also words often on his lips. He gave me a simple example of not being natural in the boy who spoke of his "people" in a certain affected way instead of his Mummy and Daddy. He also spoke of such factors as undue anxiety to get into the school team which caused trouble and which arose to a considerable extent out of the attitude of the parents and of the school.

It is difficult to convey in words exactly the influence of Finchden in helping boys to regain a sense of security. It can be expressed in many ways, but they all add up to a certain inner attitude towards life itself rather than to a settled method or technique. Perhaps it is most clearly revealed in Mr. Lyward's remark that "Finchden seeks a deeper relation with its boys than that on the plane of which we *react* to one another." If one does not react, the boys are in effect disarmed. There is nothing against which to raise protecting arms or barriers. Reaction is immediate action, rapid disclosure. It is incontinent. It lacks awareness of the other person as an individual. It is deficient in understanding of his needs. In contrast to this, the staff at Finchden are prepared to wait if necessary, to do nothing while remaining aware and observant. Their attitude reveals a certain calculated casualness. Behind it there lies an imaginative sympathy, a "loving and letting be," a respect for the boys as individuals, absence of any desire to score over them. "Finchden must maintain a sense of values which may be different from that of the boys, without passing judgment on theirs," said Mr. Lyward.

The disarming effect of Finchden is illustrated in its perhaps unique discipline. There are no rules, but to infer from this that it is a kind

of free-discipline school would be a misapprehension. Once, when questioned about discipline, Mr. Lyward replied: "I do expect to be obeyed on the whole. By 'expect' I mean expect and do not imply that I intend to punish otherwise." That answer partially, but not entirely, explains the situation.

Discipline is regarded not as keeping order but as something in the nature of a challenge to the boys. Its aim is to lead them to fall back upon themselves and to apprehend a deeper relation between themselves and the staff than that of power, that between authority and subservience, while not excluding the conception of the power inherent in society and vested in individuals. Social pressure is not encouraged, although its presence in the background cannot be denied. The staff do not let their prestige rest on uniform obedience, and disobedience is reduced to a correct perspective. Probably because of this there are not the disciplinary problems one might expect in a centre of this kind. Being led to fall back upon themselves does not imply a kind of self-governing democracy but something more inward. When all crutches have been removed, together with everything to fight, the individual is left with only himself and whatever awareness of the others he has attained.

During the thirty years or so of its existence there has, I believe, been only one serious fight at Finchden. Mention of this fight was made in the course of conversation, and Mr. Lyward said that the only thing to do was "to go down to them like a child." That remark typified an important element in his attitude and was in marked contrast to the general attitude of many good disciplinarians which might find expression in such words as: "I'll soon stop their nonsense" or "I'll buck their ideas up."

Mr. Lyward reserves the right to say, No, and this he regards as important. If a boy should then disobey, he would not react in a predetermined way. The boy might be "blown"; or nothing might be said at all; or he might be quietly asked, for example, if he thought he could do what he liked without suffering. The trust that Mr. Lyward wants from the boy is not the confidence that he will receive strict and automatic justice but that he will receive an understanding of his needs. I have little doubt that at times an action of Mr. Lyward's might appear to some as arbitrary until explained by him, and provoke the statement that the adolescent no less than the child appreciates a justice which is impersonal. However, we are not dealing with a formulated theory of education or a logical system of thought but with the embodiment of a man's faith and lifework, which many have testified to be good, and the most fruitful approach to it is to endeavour to understand with the object

of appropriating for our own use as parents or teachers whatever we find of value.

Much of what I have written I think I understood fairly well before visiting Mr. Lyward, but there was one aspect I had missed, and he interrupted the tenor of my early questions to discuss it. It was his imagination of Finchden itself. "It is a chunk out of life, a symbol, a reference point," he said. He feels that Finchden hints at a mystery in life because "by being so simple it is able, without arousing resistance, to become a 'central reference point' gradually inhibiting peripheral relationships of a short-term nature."

The boy finds acceptance at Finchden, together with freedom from external pressures, a sense of security in which he can take courage to be natural and relaxed. The next step is an awareness of Finchden as supplying him with nourishment in a new centre of his being. This enables him to become aware of, to understand his relationships with, others. One thing which is actively discouraged is "pairing off," because it is the very antithesis of the relationship Mr. Lyward is trying to establish. He described such a relationship as "heavy," as "a burden," as "a two-way mother-child relationship." The boy's relationship to Finchden is not something requiring formal acceptance, and loyalty in the conventional sense is not preached, but Finchden seems to possess the secret of winning co-operation and gratitude. A number who have been boys at Finchden have returned to join the staff. (The ages of boys at Finchden range from about 15 to 20 years, and there are about 50 boys in residence, most of whom will stay for some years.)

One finds further understanding of Finchden in Mr. Lyward's approach to the teaching of subjects. (This is done at Finchden although there is no timetable or curriculum.) Any good teacher will try to relate his subject to the everyday life of his pupils, but his interest does not necessarily extend beyond the teaching of his subject. But Mr. Lyward thinks that the classroom should be integrated with life and not merely related to it. A child's classroom difficulties should be avenues for the understanding of his personal problems, and *vice versa*. He thinks that the Training Colleges do not have the opportunity in the time at their disposal to train their students to get down to the real problems of the child. His approach implies that the work of the teacher reflects a certain inner attitude towards life, a certain eager and childlike spirit, and that the child emerges as an individual from behind the pupil.

Near the end of our conversation, Mr. Lyward made a remark that to me seemed very significant. It was to the effect that, in a community such as Finchden in which the members are living "at some depth," hundreds of coincidences

seem to occur, some quite trivial but many important. By coincidence I understood any apparently chance conjunction of events or circumstances which provides an unexpected opportunity or the solution to some difficulty. I would say that such coincidences always occur when there is obedience to a spiritual law. Finchden accepts its boys, accepts their backslidings after progress seems to have been made, while maintaining its own sense of values; it is prepared to wait and do nothing while ready to act when there is need of action; it loves and lets be; it displays a calculated casualness. To me it appeared that these things embodied Mr. Lyward's understanding in the context of Finchden of an anciently known spiritual law that life in its fullness involves the paradox of full committal with disinterestedness or non-attachment.

I left Finchden feeling the richer by contact with a very friendly place, and knowing that I had gained much of value in my own work as teacher and parent.

GEOFFREY BROWN

PREACHING AND PRACTISING

The gap between theory and practice persists in many spheres. That of religion reflects it with striking clarity. It is encouraging to read of a two-hour discourse by the Jain Swami Prem Chand, reported in *The Indian Express* of March 26th. He castigated the sectarianism of many religionists. The Swami deplored that there were as many as 2,200 religions in the world, each reflecting the use of *Dharma* as an instrument for the fulfilment of one's own selfish ends. Rightly did he point out that *Dharma* was not the monopoly of any individual or sect, but that it was impersonal and impartite like the earth and the sky.

> But the foolish people, swayed by their selfish motives, have misunderstood the true form of dharma and have divided it into water-tight compartments, like the Jains, the Sanatanists, the Arya Samajists, the Sikhs, etc. These people have forgotten the very spirit of dharma.

And then? Alas! an anti-climax. The Swami overlooked his noble pronouncement and urged the Government of India to proscribe the book *Buddha Bhagwan* for containing some passages which alleged that Lord Mahavira and his disciples took meat in their lifetime. Only a few months ago passions were aroused resulting in a communal flare-up in the Indo-Pakistan subcontinent, over the republication in Bombay of an old American book, *Religious Leaders*. If religious feelings are so easily wounded, on slight provocations among co-citizens following diverse religions, the question arises whether religion is a binding force as its etymological roots *re* (back) and *ligare* (to bind) imply? It seems to have degenerated into an atom-disintegrating force.

It is easy to conceive and verbally repeat that all men are brothers. When this grand truth comes to be applied in daily living the great heresy of separateness arises; and even good Swamis fall prey to violence in speech, and create divisions and conflicts.

INTUITION IN INDIAN PHILOSOPHY

[In his interesting study **Dr. D. Gurumurti**, M.A., reviews the place and function of intuition in Indian philosophy. He comments upon the views of European philosophers from Descartes to Bergson and quotes from Dr. Radhakrishnan's book.

The faculty of intuition is generally recognized as being superior to the faculty of reason and as capable of arriving at truth by internal apprehension without the aid of perception or reasoning. Intuition, it is agreed by men of modern knowledge, can be tested by three canons—(1) Self-evidence, (2) Necessity and (3) Universality. There has been a great deal of discussion as to how intuition can be developed; our contributor refers to the use of the record of direct experience in the development and results of intuitive apperception. One fact is generally overlooked. The starlike divining power shines with its own light (Patanjali's *Yoga Sutras*, III. 54) and discerns all things and conditions simultaneously, not in succession. Intuition, *Taraka*, is described as giving birth to true Faith which is very different from blind belief or faith on authority, says H. P. Blavatsky. Further, she complains that intellectual subtleties and preconceptions interfere with and stop the working of intuition, and pertinently adds: "We advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition." But she has taught that apart from such aids a careful study and application of the laws of Correspondence and Analogy will be the one sure method which will hasten the development of *Taraka* or Intuition. Correspondence and Analogy are well described as the language of intuition. What reasoning is to the mind, correspondence and analogy are to intuition.—Ed.]

It has been the fashion among some Western thinkers to consider Indian philosophy as a system which does not give sovereign place to reason but subordinates reason to scriptural authority, and hence is not a pure system of philosophy like Kant's or Hegel's intellectual constructions. An examination of this contention will take us into the heart of our subject. The question hinges upon the function of philosophy and the place of reason in providing a solution to the riddle of the Universe. Philosophy is the intellectual attempt to explain the nature of Reality and employs the reasoning faculty as its tool. In doing so it assesses the conclusions of the sciences and works them up into a consistent picture giving due place to all the separate insights of the various sciences, reconciling contradictions and dovetailing all the particular bits of knowledge into a connected whole.

In achieving this end, Western thought, beginning from René Descartes in the 17th century, has been able to put forward an impressive series of philosophical systems by some of the foremost minds of

the Occident, notable among them: Spinoza, Leibnitz, Hume, Kant, Hegel and Bergson. An examination of these systems shows clearly that by reasoning alone we are never able to obtain a satisfactory account of reality. Each of these great thinkers is constrained to seek assistance from a faculty different from reason in order to complete his account of reality.

Descartes, the father of modern philosophy, after clearing his mind of all ideas that can be doubted, came to the foundation of thought, the self-certainty of the thinking self, which, in spite of Descartes' misleading language, was not a result of reasoning but a direct insight due to intuition. "It is not an inference, but the expression of a unique fact. In self-consciousness, thought and existence are indissolubly united."[1] Spinoza admits intuitive knowledge, which consists, according to him, of an immediate union with the thing itself. Leibnitz's view of reality as a system of monads in all stages of development is itself due to a brilliant flash of insight, and not due to the conceptual structure that he works out. Kant, by his formulation of the Ideas of Reason as regulative principles of all empirical experience, comes near to the admission that "reason," as used by him, is another name for "intuition." "The highest idea is not derived from sense, or proved by logic, but is founded in the secret places of the soul, and its validity is self-established by reason of the soul's trust in itself." Again, Hegel in his postulation of the One Absolute, which is the central feature of his system, is announcing an intuition and not the result of a demonstration by reason.

Bergson, among modern philosophers, by his theory of Creative Evolution and the *élan vital*, has clearly demonstrated the roles of intellect and intuition in our attempt to grasp reality. Reality being life, movement, duration, concrete continuity, conceptual knowledge can give only static immobilities, timeless and dead. If all knowledge is of this conceptual kind, truth is beyond grasp. Intuition, rather than intellect, is the proper organ for grasping reality. Among contemporary thinkers Dr. Radhakrishnan with his theory of Spiritual Idealism has established the autonomous function of intuition as the means of right knowledge. Accepting boldly the challenge of critical reason to be the sole interpreter of reality, he has carried the war into the enemy camp and exposed the limits of reasoning and clearly established the primacy of creative intuition as the means of comprehension of reality. In a very ably argued chapter on "Intellect and Intuition" in his masterpiece, *The Idealist View of Life*—an epoch-making work in modern philosophy

[1] All quotations in this essay are from S. RADHAKRISHNAN: *An Idealist View of Life* (Allen and Unwin, London. 1932), Chapter IV.

—he has once for all unequivocally asserted the vital contribution of intuition in interpreting human experience.

Knowledge, as analyzed by Dr. Radhakrishnan, is produced only in three ways: sense experience, discursive reasoning and intuitive apprehension. While the senses give us knowledge of the external world, discursive knowledge is obtained by analysis and synthesis, and is indirect and symbolic in character. Both these enable us to acquire control over the environment and serve a practical purpose. But they are inadequate to the apprehension of reality. In contrast to sense knowledge and conceptual explanation, there is a knowledge by which we see things as they are, as unique individuals, which is non-sensuous, immediately arising from a fusion of the mind with reality. "It is awareness of the truth of things by identity." The most convincing illustration of intuitive knowledge is the self-certainty of each individual self. Shankara in his commentary on the *Brahma Sutras* (I, 1. 1.) says: "*Sarvo hi atmastitvam pratyeti, na nahamasmiti.*" (Each self verily cognizes the existence of himself; no one cognizes "I do not exist.") The intellect working with its distinctions of the Knower, the Known and the Knowledge cannot attain to self-knowledge. Intuitive self-knowledge alone suffices. Further, the deepest things of life are known only through intuitive apprehension. This is borne out by the testimony of the geniuses of humanity in science, art, literature, heroism and saintliness. "Intuition," says Dr. Radhakrishnan, "is the ultimate vision of our profoundest being," possessing certainty and incommunicability as its tests. The function of logical knowledge is to prepare for the rise of intuition. Intuition is not at war with logic but leads beyond its limitations. It is wisdom gleaned by the whole spirit in man beyond the partial revelations of the intellect "with its symbols and shibboleths, creeds and conventions."

In Indian philosophy intuition is given primary position. As Dr. Radhakrishnan says:—

> Hindu thinkers affirm that the sovereign concepts which control the enterprise of life are profound truths of intuition born of the deepest experiences of the soul.

This intuition is also known as *Arshapratyaksha*—the direct insight of the *Rishis*. It is a form of cognition which achieves truth directly without the need for the relative terms of knowledge. This is the *yogic* method of direct comprehension. The *Rishi* or seer is able to place himself at the heart of an object, and grasps its nature entire by an act of identification, getting into tune with the object of study. Keats wrote in one of his letters: "If a sparrow come before my window I take part in its existence and pick about the gravel." This kind of cognition is normally prac-

tised by the mystics of all nations. All human beings, some time or other, do exercise this faculty, but it becomes systematic and normal in *Rishis* and seers. When a problem exercises the mind for a certain time and the intellect goes about it and about, there often comes a point when it is baffled. Then comes a flash which at once transforms the situation, which throws a new light on all the details and enables us to see the thing in a new way. This is intuition. Without the help of this faculty our mental puzzles would remain unsolved.

Years ago, the present writer had an opportunity of hearing a celebrated man, the late S. Ramanujam, the well-known mathematical genius, whose acquaintance he had made in college days. Shri Ramanujam explained intuition by an example of a person running a race. In the ordinary three-dimensional way of looking at things, the beginning of a race is one point, the end is another point and the running is spread out in space and time. But, to the intuition, both the beginning and the end of the race are already there. The race is cognized as one unit. What is spread out in time and space is comparable to the work of the intellect. What is grasped is a central event comprising all the details in a single flash. This has been described, in contrast to length, breadth and depth, as "througth," getting at a thing's very heart. This is the way of placing oneself at the heart of a subject and touching its essence without the laborious task of traversing all details.

When we go into the presence of a great sage he has no need to inquire into our history and background in order to know what we are. By a flash of intuition he is able to sense the kind of persons that we are, enter into our very heart and know instantaneously our ins and outs. In the same manner all intellectual problems are solved by intuition. The seers of the Upanishads seized the meaning of reality by the exercise of this faculty.

Indian philosophy is primarily not an intellectual feat but a guide to life. As such, it emphasizes a good life rather than an intellectually complete view of life. All the systems of Indian philosophy place in their forefront *moksha* or salvation of the soul, and all philosophy is for the purpose of helping souls to realize it. For this purpose intellect is not adequate. Shankara in his commentaries gives a list of the means to attain *Vidya*—Spiritual Knowledge. They are: *shravana, manana, nididhyasana* and, ultimately, *sakshatkara*—hearing, thinking over, deep contemplation and, finally, direct realization. This last feature is intuition. The ecstatic seer of the Upanishad stood before the setting sun and exclaimed:—

O thou resplendent truth hidden behind the disc of gold, unveil, O

Sustainer, in order that we may behold the real truth.

This is a case of intuitive realization of a great truth. The glitter and glamour of the intellect have cast their veil over the truth by their symbols and antinomies. We have to pierce the veil in order to behold reality face to face. Most of the great utterances of the Upanishads and the Vedas are the result of such flashes of intuition. In the words of Dr. Radhakrishnan:—

The acceptance of the authority of the Vedas by the different systems of Hindu thought is an admission that intuitive insight is a greater light in the abstruse problems of philosophy than logical understanding.

Hence, Shankara, the highest representative of Indian speculation, regards *anubhava* or integral experience as the highest kind of apprehension.

Indian philosophy terms all its views *darshanas*. This is the result of *drishti* or insight by those who are qualified to exercise it—the *Rishis*. The results of the intuition of the seers have been embodied in the Vedas and the Upanishads, and have formed the bedrock on which all the systems of Indian philosophy have been built. When the philosopher takes the fundamental insight and works it out into an ordered scheme of thought, the work of the mind is an intellectual construction which we admire as a brilliant piece of workmanship, but the essential insight is provided by intuition. A purely intellectual system of philosophy is only a wearying of the mind unless it is illumined by the power of intuition. The highest achievements of human genius are due to intuition. The reason that Indian philosophy attaches special importance to Vedic authority is that scripture itself is a record of emancipated seers. As the recorded account of the intuitive apprehension of reality, scripture is regarded in Indian philosophy as the highest authority. The Indian philosopher does not mean to worship its letter, but honours the direct experience of the seers. Hence scripture is spoken of as *Apta-vacana*, reliable testimony, which is a higher source of real knowledge than ratiocination.

The emphasis on intuition in the foregoing is not to be understood as derogatory to, or apologetic for any weakness in, Indian philosophy as speculation. Shankara's Advaita Vedanta is regarded by Oriental scholars as the summit of brilliant speculation. Ramanuja's Vishishtadvaita system is the prototype of all personalist theories of ultimate reality. The Sankhya stands as one of the fundamental systems of human speculative thought. But the main argument is that intuition is the basis of our comprehension of reality.

D. GURUMURTI

DREAMS THAT COME TRUE

[**Mr. Roy Lee Sherman** is a journalist particularly interested in psychic phenomena and is considered "something of an authority on this subject." In this article he writes about prophetic and warning dreams. He seems to be satisfied with the views of J. W. Dunne and his experiments with time. But that is one side of the story and needs to be duly balanced by what is offered by others like Mr. Antony Flew, of the University of Aberdeen. From the most ancient times the subject of dreams—from indigestion nightmares to verified prophetic dreams—has been investigated, discussed and speculated upon. Modern knowledge is groping in the dark; it will obtain the light in ancient knowledge—in such an Upanishad as *Mandukya* and the famous *Karika* of Gaudapada. There are other texts. Again, Occultists like Paracelsus and H. P. Blavatsky wrote on the subject not only out of deep study of the subject but out of actual experience. We would strongly recommend our sincerely-minded author to study the Appendix on Dreams in H. P. Blavatsky's *Transactions of the Blavatsky Lodge*, where prophetic dreams are explained. We will permit ourselves only one quotation: "These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen."—Ed.]

One of the strangest abilities of man is dreaming about something which later actually happens. Dreams forecasting coming events are not rare; they have been reported for a great many years. Many years ago, Sir H. Rider Haggard, the novelist, wrote a letter to the London *Times* describing a dream in which he saw his dog lying dead by the side of a railway track. The dog was missing when he awoke, and subsequently its dead body was found at the spot seen in his dream.

Not so long ago word came from the Island of Cyprus that as a result of a peasant woman's dream an ancient church had been unearthed at Zalaki. The woman's dream, in which she saw the church beneath the ruins, was so vivid that she insisted that the Cyprus Antiquities Department excavate at the site she pointed out. The antiquarians yielded, and were rewarded, after a few days, by discovering part of an early church and two Byzantine monuments.

Newspaper accounts of prophetic dreams are rather plentiful. One recently reported that Theodore Anderson had a dream in which he was warned that his father was in grave danger. He "heard" the word "sweet" and "saw" the letter "G" in his dreams. Troubled, he went to the coroner's office in the hope that someone there could tell him what his dream meant. On their learning that Carl Anderson, of Edmonton, Alberta (Canada), had written saying that he planned to visit his son soon, a map was consulted. In the route from Edmonton was the town of Sweet Grass, Montana. Theodore Anderson tele-

graphed officials of the town, and received the answer that his father had died there.

Three years before Pearl Harbour, Fred S. Cook, an American war correspondent, was lying asleep in a small Chinese village. He dreamed that he was on the beach of Waikiki. All was peaceful until he heard the sound of motors and looked up to find the sky filled with planes. The planes bore the insignia of the Rising Sun. Cook began to run toward the harbour, yelling: "The Japs are coming!" But when he arrived at the harbour he found it filled with burning warships. In the midst of this nightmare he was awakened by an old Chinese who admonished him, "You wake everybody—only bad dream—go back to sleep."

Prophetic dreaming is by no means confined to the humble and unknown. Other famous personalities besides Rider Haggard have had these dreams, and have reported them at some length. Rudyard Kipling in his autobiography, *Something of Myself,* tells of a prophetic dream he had. He dreamed that he stood, one in a line of well-dressed men,

> in some vast hall, floored with rough-jointed stone slabs. Opposite me, the width of the hall, was another line of persons and the impression of a crowd behind them. On my left some ceremony was taking place that I wanted to see, but could not unless I stepped out of my line because the fat stomach of my neighbour on my left barred my vision. At the ceremony's close, both lines of spectators broke up and moved forward and met, and the great space filled with people. Then a man came up behind me, slipped his hand beneath my arm, and said: "I want a word with you."

This much for the dream. Six weeks or more later, as a Member of the War Graves Commission, Kipling was in Westminster Abbey, where the Prince of Wales dedicated a plaque to "The Million Dead" of the first World War. "We Commissioners," related Kipling,

> lined up facing, across the width of the Abbey Nave, more members of the Ministry and a big body of the public behind them, all in black clothes. I could see nothing of the ceremony because the stomach of the man on my left barred my vision. Then, my eye was caught by the cracks of the stone flooring, and I said to myself: "But here is where I have been!" We broke up, both lines flowed forward and met, and the Nave filled with a crowd, through which a man came up and slipped his hand upon my arm saying: "I want a word with you, please."

Kipling made no attempt to explain this prophetic dream. He had heard of this strange phenomenon from another English author, Sir Arthur Conan Doyle, who had had not one but several prophetic dreams.

> I have several times in my life awakened from sleep [says Doyle] with some strange impression of knowledge gained still lingering in my brain. In one case, for example, I got the strange name of Nalderu so vividly that I

wrote it down between stretches of insensibility and found it on the outside of my cheque book the next morning. A month later I started from Australia on the S.S. *Naldere* of which I had then never heard. In this particular instance I got the word Piave absolutely ringing in my head. I knew it as a river some seventy miles to the rear of the Italian front and quite unconnected with war. None the less, the impression was so strong that I wrote the incident down and had it signed by two witnesses. Months passed and the Italian line was rolled back to the Piave which became a familiar word. Some said it would go further. I was sure it would not. I argued that the abnormal forces, whatever they may be, had taken some pains to impress the matter upon me, it must needs be good news which they were conveying, since I needed cheering up at that time. Therefore, I felt sure that some great victory and the turning point of the war would come on the Piave. So sure was I that my friend, Mr. Macon Watson, who was on the Italian front, was told about it, and the incident got into the Italian press. It could have had nothing but a good effect on their morale. Finally, it is a matter of history how completely my impression was justified, and how the most shattering victory of the whole war was gained at that very spot.

Other prophetic dreams were had by Arthur Train, the well-known novelist. Mr. Train was also a lawyer, whose legally trained mind was not easily impressed by the so-called supernatural, but these dreams were so unusual and they forecast coming events so perfectly that he wrote them down.

Mr. Train dreamed that he was at a crowded party and was sitting with his right hand resting upon the arm of his chair. Suddenly a bird about the size of a parrot flew around the heads of the guests. It had a woman's face, dead white, with very red lips. It hovered over Mr. Train and finally settled on his wrist. Cocking its head on one side and looking up at him it said: "My name is Wilhelmina."

The next morning at breakfast Mr. Train told his wife about his dream. "Do you know any Wilhelmina?" she asked.

"Only the Queen of Holland," he replied.

Later the same day Mr. Train's wife asked him to take her to a performance by Houdini. He had never seen Houdini and was glad to do so. As the curtain rose, Houdini came out on an empty stage, snapped his fingers and out of the wings flew a flock of pigeons. They circled over the heads of the audience, and all returned to the flier with the exception of one. This was a rather large bird with a whitish face, which circled lower and lower. Houdini extended his right arm and the pigeon settled on his wrist. The magician stepped forward to the footlights. Cocking the pigeon round so that it appeared to be looking directly at Mr. Train, he said: "Her name is Wilhelmina."

"Have you ever seen Houdini in that act before?" Mrs. Train asked. Mr. Train had never seen this act or a similar one in his life.

When Mr. Train was eight years old he had a prophetic dream which was even more distressing. He and his mother were spending their vacation in a hotel in New Hampshire in which his father was lying in an adjoining room.

This had been a still, windless night, and young Train had been sound asleep for several hours when he was awakened by three loud raps on his father's door. Startled, he called out through the open door between the rooms: "Someone is knocking at your door, mama!"

The door was opened, but there was no one to be seen outside. He had barely gone to sleep again when the three raps were repeated, this time on his own door. Once more he looked out; as before, the hall was empty. Again he went to sleep and again he heard the three raps. He sprang out of bed and ran into his father's room. The nurse was bending over the still form of the elder Mr. Train, and whispered: "Your father is dead."

Charles Dickens dreamed of a woman in a red shawl who said: "I am Miss Napier." He did not know any woman of the name. Some hours later two women and a little girl visited him. The little girl wore a red shawl. She was introduced as Miss Napier.

What are dreams made of that enables some of them to foretell the future? It occurred to James Dunne, an English mathematician, to try to find out. Dunne's interest in the relationship between time and human consciousness was first aroused when he noticed that his dreams occasionally contained details that he only encountered in waking life some time after he had dreamed of them. This set him to wondering, observing and noting.

Dunne found that dreams have a peculiar texture all their own. They are not like waking experiences in that they evaporate far faster from the mind. Memory, unless special steps are taken, will not hold them long. Even dreams that are quite clear upon awakening have generally vanished from consciousness by the time breakfast is over. Indeed Dunne states that most dreams are forgotten within five seconds. Because of this, considerable alertness and industry are required at the very moment of awakening if dreams are to be caught and written down.

Dunne's careful recording of his dreams soon confirmed what he had noticed. His dreams in themselves were not noteworthy; they were confused and misshapen as most dreams are. But whereas it is assumed that dreams are a crazy blend of past experiences, Dunne found that his dreams quite regularly contained not only distortions of past events but of future events as well. After much study and analysis he decided that his dreaming mind made use of the past and future material with equal partiality. And just as one generally dreams of fairly recent happenings, events seldom more than two or three days old, so

Dunne found that the "future" details of his dreams were generally encountered not more than two or three days later.

These discoveries proved rather upsetting to Dunne, and led him to believe that his mind was not of the ordinary kind. Accordingly he approached some friends, choosing those who said that they had never dreamed at all, and instructed them in the technique of recalling dreams. Those chosen soon found that they were in the habit of dreaming after all, and when their dreams were recorded the same blend of past and future material was discovered. This strange relation of the dreaming mind to time and the foretelling of future events was not a rare thing, but fairly common and possibly universal.

ROY LEE SHERMAN

SLEEPING ON HORSEBACK

(Translated from the Chinese by ARTHUR VALLEY)

We had rode long and were still far from the inn;
May eyes grew dim; for a moment I fell asleep.
Under my right arm the whip still dangled;
In my left hand the reins for an instant slackened.
Suddenly I woke and turned to question my groom:
"We have gone a hundred paces since you fell asleep."
Body and spirit for a while had exchanged place;
Swift and slow had turned to their contraries.
For these few steps that my horse had carried me
Had taken in my dream countless aeons of time!
True indeed is that saying of Wise Men
"A hundred years are but a moment of sleep."

—PO CHU-I

JOHN MIDDLETON MURRY

[We regret to chronicle the death on March 13th of an esteemed friend of THE ARYAN PATH, John Middleton Murry. He has been one of England's foremost men of letters. As Editor he made *The Athenæum* and later *The New Adelphi* loved by a large circle of eclectic readers. He served in the Political Intelligence Department of the War Office during the first World War; also acted as the Chief Censor. He wrote *Fyodor Dostoevsky, Keats and Shakespeare, Life of Jesus and Things to Come, The Evolution of an Intellectual* and numerous other volumes. His latest book was *Love, Freedom and Society.*

In the very first number of THE ARYAN PATH he wrote an article on "Pseudo-Mysticism and Modern Science" which it is appropriate to reprint here.—ED.]

PSEUDO-MYSTICISM AND MODERN SCIENCE

Before we can substantiate a charge of false mysticism, we need to have some clear conception of true mysticism.

Essentially, mysticism is the conviction of an all-pervading and all-embracing One. The Universe *is* a universe. It is obvious that to all modes of intellectual cognition this conviction can only be a hypothesis. The act of knowing involves a separation, and an opposition, of the knower and the known; therefore of an all-pervading and all-embracing Unity there can be no intellectual *knowledge*. Intellectual knowledge excludes unity; unity excludes intellectual knowledge.

Mysticism not merely admits, but insists upon this. Unity is not known, but given in immediate experience; and this immediate experience of unity is *known* to have been such only when the experience itself is at an end. An unique and ineffable experience totally different from any kind of intellectual cognition, and given under conditions which definitely exclude any kind of intellectual cognition, is averred to be the self-experience of the all-pervading One.

This experience stands perfectly secure from all intellectual criticism. Intellectual criticism may legitimately apply itself to the intellectual interpretations of this experience; but with the experience itself it can make no contact.

It is clear that the conviction of an all-pervading Unity given in mystical experience is absolutely opposed to any form of religious or philosophical dualism. A real Unity cannot be half-hearted. Mind and matter, good and evil, may seem different enough in our practical lives, but the differences cannot be ultimate. They are differences necessarily established in the Unity by individual existences with the faculty of intellectual knowledge. Not that those who believe in the ultimate Unity of mysticism necessarily

suppose that individual existence is a *defect,* though a nuance of this opinion is perceptible both in Platonism and Buddhism. It is just as consonant with the convictions of mysticism to believe that individual existence is a necessary means towards the self-explication and self-consciousness of the One. In order that the One shall be conscious of itself it needs the individual mind, and it needs the development of the mind to the point at which it recognizes that its own inevitable intellectual perspectives are only perspectives. When a finite existence recognizes the conditions of its own existence, and a finite mind recognizes the conditions of its own operation, and these conditions are felt not as burdensome and oppressive, but merely as necessary, the pathway of the One into that individual existence is cleared of obstacles. The intellect has ceased to usurp a sovereignty to which it has no rightful claim.

Since Mysticism is irreconcilable with any Dualism, we have a short way of dealing with the assertions now frequently made by modern men of science that the modern scientific view of the world "leaves room for" Mysticism. Before being grateful for this condescension, we must inquire what kind of mysticism it is for which the modern scientist leaves room. If it is a dualistic mysticism, it is simply not mysticism; but an attempt to reimpose under that name the dualistic religion from which the Western mind is painfully struggling to free itself.

I cannot, in this brief space, permit myself the luxury of long quotations from such modern scientific apologists of "mysticism" as Professors Eddington and Haldane. But it is true to say of both of them that the mysticism for which they wish to find room is a mysticism of "values," or of "morality." "The real world," as Professor Haldane puts it, "is the spiritual world of values." Without discussing whether this statement is true, or whether it has any *meaning,* we can state quite peremptorily that this "mysticism" is not mysticism at all. Mysticism knows nothing of "a spiritual world of values" as distinct from a "material world of facts." The One of true mysticism is not the Good, or the True, or the Beautiful; it is the One. And in the One the Bad, the False, and the Ugly exist no less than the Good, the True, and the Beautiful. All alike, for true mysticism, are in some sense appearance. The goodness of the good thing is its element of appearance; because we call it good only in so far as, in some obvious or obscure manner, it promotes the fundamental propulsive energy of some individual human existences. And the badness of the bad thing is likewise its element of appearance. Their sheer existence alone is real.

True mysticism is beyond good and evil; and the mysticism which seeks to persuade itself or others

that the One is good is a false mysticism. Mysticism does not seek to impose its personal terms upon the One. The One is not what we like, but that to which we and our likings belong. We cannot bargain with it, or propose conditions; and the true mystic has no desire to do so. That is what false mysticism finds it impossible to understand about true mysticism; for if it were possible for false mysticism to understand precisely that thing—that the true mystic has no desire that the One should be what he likes—false mysticism would become true.

Mysticism, by whatever path it is attained, demands the stripping off of our personalities from ourselves. We surrender them, it is true, only to receive them again. But the personality we receive again, is not the personality we surrendered. It is no longer we who like, or think, or do, but the One which likes, or thinks, or does in us. And this impersonal personality we receive does not resemble the personal personality we surrendered. It is a new birth.

This impersonal personality can neither require, nor desire, that only the qualities it likes should qualify the One. The mere idea of such exclusiveness is strange, remote, fantastic. For the impersonal personality does not like things in the same way that the personal personality liked them. It is detached from them; it knows that its being does not depend on them; its affections towards them are disinterested. Therefore the desperate cry that what we love shall be eternal, and the desperate expedients by which some apparent answer to that cry is obtained, are alien to true mysticism.

In other words the validation of human ideals is no concern of true mysticism—with one great and momentous exception—the validation of the ideal of Unity itself. Mysticism claims that this ideal is real, and that it has direct experience of its reality. And precisely because this ideal *is* real, no other ideal can be real.

Now the "mysticism" for which modern science, through the mouths of some of its chief expositors, seeks to make room is simply a "mysticism" devoted to the validation of human ideals. Since human ideals are never complete (or they would not be ideals), the validation for human ideals is merely the perpetuation of Dualism. The good is real, the bad is not; spirit is real, matter is not; the "ought" is real, the "is" is not. The argument by which these preferences are deified is childish. It runs thus: Since the exact sciences do not give us a picture of reality, something else must. It is not certain; but even if it were, there is no ground at all for assuming that the moral preferences of a civilized European scientist supply the picture of reality which we need.

Not that those preferences are

vain. The choice is not between their nullity and their omnipotence. This kind of dilemma which haunts the soul of "religion" and "science" alike is simply ignored by mysticism. Man's preference for the good, like everything else, is for the mystic a form taken by the One. It exists; and—this is the point—the man in whom it truly and strongly exists does not seek to have it validated. For him, and in him, it exists in its own right. The good would not be more desirable if it were proved to be the sole reality. "He who verily loves God," said Spinoza, "cannot endeavour that God shall love him in return." The demand that human ideals shall be validated outside the human being, in whom they are real as his own right hand, is simply the endeavour "that God shall love him in return."

True mysticism does not need to have room made for it by science or any other mode of human knowledge. It occupies no room which they can occupy, for it does not exist in the same dimension. It is not an alternative, or a possibility. It is the simple truth underlying all existence. It is a certainty reached by the effort towards self-knowledge; it is simply the discovery that when the self is truly known, there is no self to know or to be known—but only the One.

JOHN MIDDLETON MURRY

A PROBLEM OF DEMOCRACY

The Indian Government is trying to achieve the Socialist end by democratic means. It is trying to work out a living synthesis of the two. How far this can be achieved in practice is a question discussed again and again.

The Democratic Club, Calcutta, has published a pamphlet, *India Re-defines Democracy*, with a view to provide

> a basis of discussion in order to get up a dependable body of representative opinions on what the whole pattern of Indian developments should be like.

India has to think of how to adapt democracy to its history, for in the modern form it is something new to us. We have to adapt a form of democracy that will successfully blend with the socialistic pattern of society we hope to establish.

To Dr. B. C. Roy, Chief Minister of Bengal, says the pamphlet, is due the inspired new orientation of democracy: "government with the people." The phrase certainly expresses well an important condition of sound democracy. The people should work in a climate of agreed partnership with the Government. As our people are not used to such spontaneous participation, they should be trained to think about and discuss among themselves the policy and work of the Government. "A long, habitual feeling is there that they are governed. A new feeling is to be born that it is they who govern."

The problem of how to bring the Government and the people together and to keep one in company with the other is thoroughly discussed in this pamphlet, which thus fulfils to a great extent the aim it has so well defined.

S. K. D.

NEW BOOKS AND OLD

"A RICH STORE OF WISDOM"*

This volume is noteworthy in being not only one of the Indian Series of the Unesco Collection of Representative Works but also the first comprehensive undertaking of the Indian Institute of World Culture. It is indeed fortunate that Dr. Raghavan, who is Professor of Sanskrit in the University of Madras and has made a deep study of the classical literature of India, should have undertaken this very rewarding task; and that the book should open with some significant words of the President. The final result is a rich store of wisdom reaching in time from the origins of monotheism and the Vedas to the Itihasas and Puranas.

At the beginning of the first chapter of his *History of Sanskrit Literature*, Professor A. A. Macdonell wrote:—

> Since the Renaissance there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit literature in the latter part of the eighteenth century. . . .

Professor A. Berriedale Keith, earlier a pupil of Macdonell at Oxford, in his own volume of the same title, has praised the Sanskrit poets, who

> had command of a language capable of finer sound effects than even Greek at its best; they could successfully manage metres of great complexity but remarkable beauty, and they were conscious experts in the task of matching sound to sense, an art practised indeed by Greek and Roman poets alike, but with far less adequate means and with much less subtlety.

In fact, Sir William Jones, whose massive erudition first made this discovery (or re-discovery) of Sanskrit possible to the Western world, had already described its "wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." But Jones was one of a company, and we must not forget Wilkins, Warren Hastings and Colebrooke. These points are made by Professor Raghavan in his Introduction, but it is well to recall them for the benefit of Western readers; we are liable to forget that, whilst Sir William Jones made translations of the *Institutes of Manu* and of the refined and lyrical drama *Shakuntala*, he also penetrated the vast world of Hindu philosophy and religion, and it is to this field of unity in diversity that Professor Raghavan has decided to confine his anthology. In so doing he has focused our attention upon the essential feature of Sanskrit literature, namely, its spirituality, which has been drawn out of an inexhaustible fountain of inspiration, very old by Western standards, whose poets have sung through four millennia.

Our author has neatly divided his book into two parts, an Introduction of some fifty-five pages giving the general history of Sanskrit literature, followed by a copious selection of texts occupying nearly four hundred and fifty pages. The full table of contents and the sequence of the Introduction render an index unnecessary.

To Western peoples the literature of India is bewildering in its immensity; the imaginative power of the Hindu mind expresses itself in an exuberance equally striking in the architecture of temples or the play of words. Profes-

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**The Indian Heritage : An Anthology of Sanskrit Literature.* Selected and translated by V. RAGHAVAN. Foreword by RAJENDRA PRASAD. (Unesco Collection of Representative Works (Indian Series). The Indian Institute of [World] Culture, Bangalore 4. lxxv+447 pp. 1956. Rs. 13.00; 21*s*; $5.00)

sor Raghavan opens his Introduction by stressing the universal importance of Sanskrit, mentioning especially the greatest of the early grammarians, Panini (perhaps fifth century B.C.), and then outlines the fundamental nature of the Vedas in the growth of religion and philosophy in India. Next he describes the Brahmanas and the evolution of the Upanishads, the necessary disciplines of the *Vedangas* and *Upavedas*; thence the *Sutra* Period with the significant concept of *Dharma*. Attention is now devoted to the vast popular literature which has been widely disseminated wherever Hinduism has prevailed, namely the Puranas and Itihasas. Nor are the many systems of philosophy and the æsthetic values ignored. And, finally, there are sections devoted to the worship of Shiva, Vishnu and Devi, to the *Stotras* and to the saints of the regional languages. Unfortunately it is the fate of all reviewers, who are necessarily restricted by space, to say as much as possible within a small compass, and so it is hoped that the reader will envisage a rich contribution to the interpretation of Sanskrit literature lying behind this mere recital of contents: in fact, he will not be disappointed in this supposition.

In the major part of his book, Professor Raghavan has amassed a splendid selection of texts, beginning, of course, with the *Rigveda*. He includes extracts from the Samhitas, Brahmanas and Aranyakas, and the eleven major Upanishads, the *Dharma Shastra*, the *Yoga Sutras* of Patanjali, the great epics, the renowned *Bhagavad-Gita*, and ends with Select Prayers. As befits their stature, the *Ramayana*, the *Mahabharata* and the Lord's discourse to Arjuna from Book VI of the latter epic are accorded a very full representation. As Professor Monier Williams, almost a century ago, said in Oxford when comparing the *Ramayana* and *Mahabharata* with the *Iliad* and the *Odyssey*, as he drew an analogy between the Indus and the Ganges on the one hand and "the streams of Attica or the mountain torrents of Thessaly" on the other, "In India, literature, like the whole face of nature, is on a gigantic scale."

This is a substantial work on a very substantial subject. It is also an invigorating draught from the ocean of truth. If it succeeds in revealing to Western readers the Hindu standpoint on the question of man's relation to God and his fellow men, and the tremendous influence of Vedanta in Indian practical living, it will not have been in vain. In polished and cultivated prose it extols, too, the virtue, modesty and courage of woman in ancient India. These all make for a finer humanity and deserve to be more widely known. Professor Raghavan has performed a true service.

H. J. J. WINTER

A PERSONAL TESTAMENT*

Emmanuel Mounier was so prodigious a reader and worker that he wore himself out and died at the early age of forty-seven. His life was briefly as follows. After a year at the École Normale in Paris he took his *Agregation* in philosophy in his native town at the University of Grenoble in 1928 and then plunged headlong into an orgy of reading. In 1932 he gave up his first idea of following a university career and instead founded and edited a new review, *Esprit*, a weekly paper which still exerts a strong influence on the intellectual life

* *The Character of Man*. By EMMANUEL MOUNIER. Translated into English by CYNTHIA ROWLAND. (Rockliff Publishing Corporation, London. x+341 pp. 1956. 42*s*.)

of France. Then came the War, Vichy rule, the suppression of *Esprit* for its "general tendencies" and the arrest of its editor. Released later under supervision, Mounier started to collect material for what was to be the main work of his literary life, *Traité du Caractère*.

The Character of Man has been made out of condensed extracts from this much larger treatise and Emmanuel Mounier has written a very brief foreword to it. In this foreword he expresses the opinion that we are in one of those periodic crises of humanity, in which

> man makes an agonized attempt to preserve the traits of a visage that is breaking up, or to recognize the semblance of man in the new countenance approaching.

> This study is not solely a study of man: it is a struggle for man. No one, incidentally, can deal objectively with man. It is so customary to disguise a particular standpoint by a show of science, that we prefer to declare openly that our science, though honest, is none the less a fighting science.

By these words the author implies that the view he takes of man in his book cannot be, and does not even attempt to be, impartial, but that it has acquired the nature of a fighting creed. It may be that in the larger work, of which this book is a short summary, the strong personal note for which the author apologizes was sounded, but it cannot be heard in this derivative book. In the reviewer's opinion this is the book's chief defect, that after reading it carefully the reader finds great difficulty in stating precisely what the author's own personal opinion of man is. His doubt on this subject is not due to any lack of clarity on the part of the author but to the extensive area covered and the bewildering amount of information which the book contains. The dust cover tells us that

> only a person with a gigantic capacity for work (and overwork) such as Emmanuel Mounier, could have gathered together such an array of fact, comment and criticism, drawn from art, literature, theology, philosophy and politics, as well as from all the sciences dealing with man.

This is all too true and despite the eliminating work done by the abridgers this epitome of observations and quotations contains too much to make for comfortable reading. In short, so rich a meal has been provided that it throws a considerable strain on the reader's digestion.

But perhaps after all it is not the meal but the reviewer's digestive processes that are at fault. What seems to support this view that the fault lies with the reviewer is the fact that over 200,000 copies of *The Character of Man* have been sold in France and that it has been studied there by teachers, priests, business men, parents and psychologists, indeed "by all . . . who are deeply interested in the experience of being human." If this be true, as I believe it to be, then I strongly suspect that the various specialists who bought and read this encyclopædic work of Emmanuel Mounier focused their attention on the particular aspect of man which interested them and skimmed lightly over the rest of the book. In short, the reviewer's opinion of this monument of literary industry is that it contains an immense amount of interesting information on the subject of man, that its author undoubtedly possessed an exceptionally retentive and brilliant mind, that he makes certain useful connections between the different sciences of man, but that it was a mistake on the part of his literary executors to sanction an attempt to compress so much information into a 341-page book. As Cynthia Rowland, its translator from French into English, has herself remarked:—

> To be asked to abridge any volume of some 800 pages to a third of its length is an invitation to a massacre. When the volume is a finely integrated, comprehensive yet peculiarly personal work such as *The Character of Man*, the result will always be open, even if not to criticism, at least to regret.

She has laid her finger on the chief weakness of this remarkable book. It

contains so much that it makes too little an impression on us, and leaves us with a feeling of satiety.

KENNETH WALKER

On the Nature of Man: An Essay in Primitive Philosophy. By DAGOBERT D. RUNES. (Philosophical Library, New York. 105 pp. 1956. $3.00)

The essay covers seventy pages of the book while the rest contain various philosophical observations titled "Evening Thoughts." The basic idea underlying the essay is the spiritual nature of man. The earlier chapters dealing with the differences between man and the other kingdoms culminate in the finale of God being "the consciousness of innermost man" in the chapter "Adonai Echod!" which is the central portion of the essay. Thereafter, the outward visible nature of the human being is delineated and he is shown to be following, from days of old to the present, the path of separativeness and selfish assertiveness, which are out of consonance with his true inheritance; and, hence, doubts are raised about his spiritual nature, only to be dispelled by emphatic statements of man's conscience being God, "the One and the Eternal."

Many of the "Evening Thoughts" are well-worn philosophical sayings presented in a novel form and generate thoughts that wake the seeds of inherent and latent ideas in each human consciousness.

A.R.

Preface to Empathy. By DAVID A. STEWART. (Philosophical Library, New York. 157 pp. 1956. $3.75)

Professor Stewart is a keen exponent of psychoanalysis and a close student of Sigmund Freud's writings. In this book he tries to work out the full application of the concept of Empathy, recognized in psychology as the faculty by which one individual is able to enter into intimate personal relation with another with a view to obtaining interpersonal knowledge on a level deeper than mere scientific knowledge. Professor Stewart works out Empathy into a new tool of intellectual analysis in psychology, with far-reaching ramifications of psychogenesis into personality theory, ethics, art and the dynamics of fellowship.

Empathy is defined as "deliberate identification with another, promoting one's knowledge of the other as well as of oneself in striving to understand what is now foreign but which one may imagine, curbed by the other's responses, to be something similar to one's own experience." It is also pointed out that it is a process of intuition and a basis of inference having three aspects—psychological, ethical and æsthetic—inseparable in practice. The impersonality and objectification typical of scientific control would work against the essential feature of Empathy as the basic action of human behaviour. Empathy becomes the ground and process common to psychology and ethics, and has important applications to æsthetic production and enjoyment. Professor Stewart, by this book, has opened out a new vista of analysis in psychology by pointing out the possibilities of employing Empathy.

D. GURUMURTI

Primitive Christianity in its Contemporary Setting. By RUDOLPH BULTMANN. Translated by R. H. FULLER. (Thames and Hudson, London. 240 pp. 1956. 18*s*.)

The author is one of the leading Protestant scholars of our time, who has become well known for his radical criticism of the New Testament and his attempt to interpret Christianity in terms of Existentialism. This book is of the greatest interest. Religions are never like Melchizedek, "without genealogy," and the most original thinkers and creative founders must have a background and a vocabulary. To understand them one must know the questions that were being asked and the answers that were being given; and in the case of Christianity this demands a knowledge of both the Hellenistic and the Jewish world of thought and life. This Dr. Bultmann provides in a remarkably precise and impressive manner, and within the compass of a comparatively small book succeeds in presenting a carefully documented and clear picture.

The book begins with an account of the Old-Testament view of creation and its faith in a God who is always "coming in every future moment," its concept of a people and a covenant, its idea of man and God's way of dealing with man's sin. After a consideration of Jewish legalism and the opposition of Jesus to it and his proclamation of the kingdom of God, within the setting of Jewish apocalyptic, the section ends with a brilliant account of Hellenistic Judaism and the acceptance by Philo of Platonic notions. The second part of the book deals with the Greek background, passing under review the successive philosophical systems, the growth of astral religions and fatalism, and the way of salvation through the Mysteries. A particularly able account is given of Stoicism. The fine section on Gnosticism leads to a consideration of Christianity, which is seen to be syncretistic, borrowing from Jewish, Greek and Gnostic systems but gaining its unique quality through its "attitude to existence."

Dr. Bultmann's view of Christ demands a very drastic treatment of the Gospels, and he is too ready to attribute the teaching of Paul and John to Gnostic sources. Other interpretations are possible and the discovery of the Dead Sea scrolls gives a Palestinian-Jewish background to dualistic tendencies, which may not involve Gnostic influence at all.

Despite these criticisms the book is greatly recommended. It is beautifully written, the translation being easy to read. We also live in an age of meeting between different faiths and of crisis, which makes any study of this kind absorbingly interesting and relevant.

LEONARD M. SCHIFF

The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar. By L. W. BROWN. (Cambridge University Press. xii+315 pp. Illustrated. 1956. 40*s*.)

Two points of considerable general interest stand out from this scholarly and well-written history of the Christian community of St. Thomas in Malabar. The first is that the community is indigenous to Indian life, offering a contrast to the Christian churches established by missionary effort during the nineteenth century. The Christianity of the community may be called an Indian Christianity, yet in spite of this it remains essentially Christian.

The second point is that this essential Christianity has been maintained throughout centuries mainly by the practice of a cultus. This dramatically depicts the death and resurrection of Jesus Christ. It is depicted week by week to the congregation. The Bible,

apparently, is little known; the congregations understand little of the prayers and readings; the community conforms in social customs to the non-Christian society around them; yet by the simple practice of an age-long cultus the essentials of Christianity are handed down from generation to generation.

One suspects that there is much for the student of comparative religion, and for the understanding of the depths of religion, to be learnt from the St. Thomas Christians of Malabar.

E. G. LEE

God the Unknown. By VICTOR WHITE (The Harvill Press, Ltd., London. 205 pp. 1956. 18*s.*) Received through the courtesy of the British Council, London.

Father White is a distinguished Dominican theologian of Oxford and he now follows up his *God and the Unconscious* with a further study of the apprehension of God in human consciousness. He begins by defining the task of theology as making "intelligible what we accept by faith." He shows that Aquinas and theologians in general agree with Indian thought that God cannot be directly known; but he argues against Barth that we may come to some knowledge by analogy and corrects mistaken conceptions. As a great Thomist, Father White discusses Revealed and Natural Law, Grace, Nature and Justice, and in a paper read to the Oxford University Society for the Study of Religion, included in this volume, has much that is interesting to say about "Incarnations and the Incarnation." Throughout these collected Papers, while keeping a firm hold on his dogmatic position as a Roman Catholic, the author shows himself gracious and eirenic in his references both to Protestants and to non-Christian thinkers. The book is a useful contribution to the contemporary study of religion, and many who do not share the learned author's premises will be enlightened by him and warmed by his obvious charity.

LEONARD M. SCHIFF

Communism and Christianity. By MARTIN D'ARCY. (A Penguin Special. Penguin Books, Ltd., Harmondsworth, Middlesex, England. 191 pp. 1956. 2*s.* 6*d.*) Received through the courtesy of the British Council, London.

The Rev. Martin D'Arcy, S.J., is well known for his contributions to current thought in the West. His new book, published as a Penguin Special, goes to the very heart of a problem which confronts many thinking people today. With meticulous care and patience he makes a detailed examination of the Christian and Communist philosophies in their views of human life and happiness.

The ideal which Father D'Arcy holds before us is

> that a person is spirit as well as matter, and has his ultimate destiny in a world where spiritual perfection, the perfection, that is, of knowledge and love, can be attained.

Socially, the aim is a "combination of the highest wisdom of man and the knowledge of God's intentions for man," and in this philosophy "can be found an efficacious programme for building up individual character, social good will and international peace."

It is the author's case that Christianity fulfils both these ideals, and Communism does not. In an objective and sympathetic study he shows that there cannot be an alliance between the two. For the Communist says

> that matter is the be-all and end-all. Out of that he has to construct the world we know, and explain the body, the mind and freedom of man, all that we know of man in history....

IRENE R. RAY

Asoka's Edicts. By AMULYACHANDRA SEN. (Published for the Institute of Indology by the Indian Publicity Society, Calcutta. xiv+170 pp. Illustrated. 1956. Rs. 15.00)

Shri Sen seems to have approached his subject with such zeal and imagination as to satisfy even the most exacting critics. In *Asoka's Edicts* he presents the greatest figure in pre-Mogul Indian history, with references to the social conditions, arts and foreign influences of his times. Although Asoka's fame and his services to Buddhism were acknowledged in India, and to a greater extent in other Buddhist countries, he has largely remained a shadowy figure of the dim past, chiefly because no written records were left of his glorious reign. It was left to scholars of comparatively recent years to decipher Asoka's inscriptions on pillars and rocks and inside caves all over India. They are a veritable treasure-trove to the student of history in that "they have made the great emperor of India live in flesh and blood as it were, in our midst once again."

In the Introduction the author deals with the classification and chronology of the inscriptions, their script and language, the various titles of Asoka, his family, the epoch-making Kalinga war, Asoka's conception of *Dharma*, the arts of his times, his administrative policy and the peoples of his times. All these topics are treated with imagination and sympathetic interest, aided by beautiful photographs, with the result that the reader goes to the actual reading of the inscriptions with Asoka's imperial figure in mind.

From these pages Asoka emerges as that king whom H. G. Wells rates as one of the six greatest men of history and whom he eulogizes thus:—

> Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, like a star.

And it is proper that the great disciple of the Buddha should rise to his rightful place in history in this holy year of the 2,500th anniversary of the Buddha's *Parinirvana.*

R. J.

The Travels of Fa-hsién (399-414 A.D.), or Record of the Buddhistic Kingdoms. Re-translated by H. A. GILES. (Routledge and Kegan Paul, Ltd., London. xx+96 pp. Frontispiece and Map. 2nd impression 1956. 12*s.* 6*d.*)

The volume contains not only the earliest record of the Chinese Buddhist pilgrims who travelled from China to India to obtain authentic Buddhist texts, but also one of the great travel stories of all time. Fa-hsién started from Central China in 399 C.E., crossed Chinese Turkestan and the Hindu Kush, and arrived in Central India about 405; he walked most of the way. Six years later he proceeded to Ceylon, where he stayed two years before embarking on his momentous voyage home. The records of his travels, as well as the translations of some of the texts he took back with him, are incorporated in the Chinese *Tripitaka.*

The present translation is the best and the most readable of the many that have been made of the work into European languages. The style of Fa-hsién's original, commended by a later scholar as "not inferior to the best models of the Chin dynasty," does not suffer at Giles's hands; if there occur in his translation terms that are not strictly Buddhistic, his knowledge of the Chinese language and character, furnished by his twenty-five years in the China Consular Service, still place the translation on a very high level, both for the scholar and for the general reader.

The reprint is extremely welcome.

A. A. G. BENNETT

Naked They Pray. By PEARCE GERVIS. (Cassell and Co., Ltd., London. 217 pp. Illustrated with photographs by the author. 1956. 25*s*.) Received through the courtesy of the British Council, London.

This book is an itinerary of the author's journey from Haridwar to Hrishikesh and on to Badri and Kedar in search of *sadhus* who could disclose to him the secrets of *Yoga*. It is primarily addressed to the Western reader and makes no claim to being an exhaustive treatise on *Yoga*. The earlier pages deal with the perverse and parasitic class of *sadhus* and *pandas*, who are a reproach to religion anywhere. In this section the author's sense of irony gets the better of him and, for all the spiciness it adds to the narrative, betrays him into quotations and comments that are unsavoury. The best part of the book is that concerned with the description of Himalayan scenery and the author's encounter with the *guru* on the island, the Cave Sadhu and him whom they called the Mahatma. Chapters Eight and Nine furnish compendious notes on *asanas* and cleansing processes like *Dhauti, Neti, Nauli, Basti*, etc. Chapters Twelve and Thirteen present in a nutshell carefully ascertained data on *Nadis, Chakras, Bandhas* and the eight principal *yogic* "attainments" or supernormal powers. The author concludes by affirming his faith in the truths of *Yoga*, and hopes one day "to return to dig much deeper."

It is thus seen that Mr. Pearce Gervis feels drawn mainly to the techniques of *Hathayoga*. We have to bear in mind that there is no *Yoga* where the Divine is not the conscious object of our quest, and that *asanas, mudras* and *bandhas* will be merely so much acrobatics without this central motive. Even when *Hathayoga* clearly takes the Divine as the lodestar of its endeavour, it is but one of the *Yogas*. The secrets of *Yoga*, as the author knows, can be explored in the last resort only by an arduous *sadhana* (spiritual discipline) and not by scouring the land of *sadhus* equipped with a camera and a traveller's notebook.

Though attractively illustrated and excellently produced, the book is not free from a few errors of transliteration and some rather obvious misprints. The title is a little too flashy for a book on *Yoga*.

A. VENKAPPA SASTRI

African Jungle Doctor. By WARNER JUNGE. (Panther Book of the Month, No. 6. Hamilton and Co. (Stafford), Ltd., London. 1956. 190 pp. 2*s*. 6*d*.)

This is a popular paper-back reprint of Harrap's more expensive edition of Dr. Junge's autobiography during the 1930's in Liberia. It has everything the adventurous reader could expect to find. The author is a German doctor who, despite vast difficulties, devotedly brings Western medicine, surgery, hygiene, mass injections, sulphonamides, etc., to the primitive tribes, sorely afflicted with disease of all kinds. There is the blind noble chief, the devoted "boy," contests with witch doctors, the secret Gri-gri Bush where the youth of the tribe are initiated, the ritual "Leopard Society" murders, magic ceremonies for discovering the participants, a sacred rum-drinking crocodile, an elephant hunt, snakes, soldier-ant hordes, as well as diplomacy with native government officials, hospital building with amateur sanitary engineering, leper colony reform, and so on. There is even time for moralizing as to the effect of "progress" on these primitive savages, and the conclusion that since development was irresistible "the least that could be done in fairness was to teach the natives the most valuable lessons of Christianity, technical science and medicine."

E.W.

Secrets of the Dead Sea Scrolls: Studies towards Their Solution. By HUGH J. SCHONFIELD. (Vallentine, Mitchell and Co., Ltd., London. 164 pp. 1956. 21*s.*)

This is not an easy book for the layman to understand; indeed, it is hardly a layman's book at all, ranging widely as it does over apocryphal, pseudepigraphical and patriotic literature as well as the untamed jungle of Jewish traditions, in an attempt to place the Scrolls in their literary environment. For the average reader the net result will be confusion, with the feeling that Dr. Schonfield has led him into the thickest part of the wood without showing him the path out. The fact is that, as the author makes all too plain, Jewish sectarianism of the Qumran variety, and, one would add, Christianity, had its roots in many soils, although not all had equal influence on its final form.

Some publicity has been given to the author's belief that the Qumran Sect utilized in its writings an ancient alphabetical code called the *Atbash*. But the case adduced by Dr. Schonfield is not at all convincing since the word concerned is not, as he says, "incomprehensible" as it stands (p. 3) at all: a very similar nominal form and the verb itself is well represented outside Scrolls literature (see C. Rabin, *The Zadokite Documents*, Oxford, 1954, p. 50, fn. 3). Secret codes the Sect certainly had, as we have seen from a number of unpublished texts, but that they employed the *Atbash* has yet to be conclusively proved.

It is more than doubtful, also, whether palæography alone will permit pushing the important biblical commentaries of the Scrolls into the last three years of the Sect's existence at Qumran, which the author, against the archæologists, takes to 73 A.D. For him, the events of the Habakkuk commentary, for instance, reflect the events during the siege of Jerusalem by the Romans under Titus.

As far as the Sect's personalities are concerned, Dr. Schonfield would see in such titles as "Teacher of Righteousness," "Wicked Priest," etc., a dual reference: historically, to the Founder of the community (for him in Maccabean days) and his persecutor; but also to future characters, which, in the case of the Teacher, could have been influenced by such contemporary figures as James the Just (brother of Jesus), John the Baptist and, indeed, Jesus himself.

This collection of studies, interesting as it is for the specialist, is not likely to make any radical change of direction in Scrolls studies, or shake the generally accepted pre-Christian dating for the bulk of the Qumran literature.

J. M. ALLEGRO

The Quest for Healing. By GODFREY WINN. (Frederick Muller, Ltd., London. 201 pp. 1956. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

The revival of the "ministry of healing," not only among the disciples of Mrs. Eddy, but in the Protestant and Catholic wings of the Church, has made scientific research into the subject extremely worth while. Pilgrimages to Lourdes, services for the "laying on of hands," circles for "magnetic healing," mediumistic circles for "absent healing," all testify eloquently to the belief that health is one of the gifts of the Spirit. Mr. Godfrey Winn is no partisan advocate of the spirit. In many ways his book is a refreshing contrast to Ruth Cranston's *The Mystery of Lourdes*, which speaks of "cures" by the thousand. He is careful to refer, in a footnote, to Dr. Louis Rose's devastating analysis of alleged "cures" in the *British Medical Journal*:—

No single case revealed conclusively that the healer's intervention alone resulted in improvement or cure of a measurable organic disability.

Mr. Winn's portraiture of the "healers"—Vivian Durrant and her celebrated brother Harry Edwards, Doctor Woodard, Godfrey Mowatt and others —is candid and absorbing. In discussing the claims of Edwards, Mr. Winn confesses his incapacity to understand or accept wholesale cures effected through the post (with a rubber stamp for the healer's signature) and daily intercession. It is easy to see the traps set for the unwary patient by leading questions of the kind, "*Now* you *can* see better, can't you?" Mr. Winn points out how irresistible the confident, hypnotic voice of the "healer" may be. One remembers a Harley-Street surgeon's summing-up of the "magnetic healer," J. J. Thomas, in a report submitted to an investigating panel headed by Lord Amwell: "He was a very good showman. He exerted a considerable force of suggestion."

Mr. Winn's admonitions and reservations are admirable. Still it is difficult to glean from his anecdotes the facts which suggested to him in his "Odyssey" that nothing perhaps was too fantastic for acceptance. It is not reassuring to be told that the "mysterious illness" which seized Mr. Hayes's baby was cured by a "bottle of holy water" from Lourdes or that "Disseminated Sclerosis" was "confirmed" by an unnamed "eminent neuro-surgeon." Mowatt cured Mr. Winn's mother—but of what precisely? Gordon Turner has a quiet and confident approach to his animal patients; but his technique is little more than empirical. Catherine Sheppard, suffering from *diabetes mellitus*, dispenses with insulin and yet does not go into coma; hardly conclusive. Dr. François Leuret remarked that out of the innumerable "miracles" witnessed at Lourdes, only 49 achieved recognition by responsible theologians —these include the cases of Pierre de Rudder, Rose Martin, Colonel Pellegrin and Jeanne Fretel. Dr. D. J. West has pointed out that misgivings remain even about these well-attested cases. Rudder's case seems remarkable; but there were originally no archives and case histories at Lourdes; only oral traditions. In the case of Rose Martin, the Canonical Commission could not settle the question whether it was cancer or a post-operative non-cancerous complication. Colonel Pellegrin's fistula showed definite signs of improvement before his visit to Lourdes; he had gained 14 kilos. And in the case of Jeanne Fretel, absolute proof of tubercular peritonitis by pathological examination was lacking.

The British Medical Association, in its recent report to the Archbishops' Commission on Divine Healing, stated that alleged "cures" present "no features of a unique and unexpected character outside the knowledge of any experienced physician or psychiatrist." As Canon Raven has remarked, "spiritual healing" may not be an alternative to the old-fashioned *Vis medicatrix Naturae*, but a rewriting of it. Spontaneous remission of symptoms is by no means rare in medical literature and requires careful study. A full-time research organization which can maintain case records, institute follow-ups, make statistical computations, may yet narrow the margin between the "natural" and the "supernatural." Mr. Winn's narrative is well told. It remains for men of science to face the issues.

C. T. K. CHARI

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."

HUDIBRAS

Universal Franchise will continue to work its miracle in India. The recent election has given it a portent and a warning. It must adopt the policy of Great Britain in the last century about "educating our masters." This popular saying arose out of Viscount Sherbrooke's remark in Parliament in July 1867 at the time of the Reform Bill:—"I believe it will be absolutely necessary that you should prevail on our future masters to learn their letters."

Not only in England but also in the U.S.A. the warning was sounded, by R. C. Winthrop, in 1881, in his Yorktown Oration:—

> Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education. Justice to them, the welfare of the States in which they live, the safety of the whole Republic, the dignity of the elective Franchise,—all alike demand that the still remaining bonds of ignorance shall be unloosed and broken, and the minds as well as the bodies of the emancipated go free.

Indian Labour has now the power of the vote, and it needs education. As a fitting recognition of its increasing influence, the Planning Commission has provided for a scheme of workers' education. Therefore a seminar was organized in Delhi at the end of March to discuss and determine the pattern of the Trade Union Movement with a particular reference to workers' education. As Trade Unions so far have been mainly occupied with workers' rights, wages and conditions of service, it is high time that the worker ceased to confine his attention to what concerns him alone. He should open his eyes to observe, and his mind to understand, how he affects society in general.

Shri Khandubhai K. Desai, Union Minister for Labour, rightly emphasized the programme of education as vitally necessary for the development of industrial democracy. The work done by the team of Indian and foreign trade-union experts, with the co-operation of the Ford Foundation, deserves appreciation; following the advice given, India could avoid the mistakes of other countries in working the programme of workers' education. This should be not merely education in political rights and obligations, but also a lesson in a new approach to work as a form of nation-building and corporate activity, as creating a new life for the individual. The individual is superior to the labourer and even to the citizen. This is easier said than done. But the very fact that representatives of tripartite interests—the rival trade unions, employers and the Government—met at a seminar to discuss problems relating to workers' education is not only a sufficient proof of the awareness of the role which labour has to play; it is a good augury for future national development.

In an article, "The Spirit of Africa," in the quarterly review *Otima*, Colonel Van der Post, himself born in South Africa, makes a powerful plea for a European brotherhood with all the peoples of Africa.

The Colonel sees modern European man as a divided being who has raised an aspect of himself, the rational, above the totality of himself. He has thrown away his passport into the invisible world and left himself in the grip of the tyranny of an inflexible knowledge. Earlier man recognized the existence of both the known and rational, and the unknown and irrational, parts

of himself and nature. The latter heightened the meaning of the rational content and the two formed what the author calls the known-unknown.

He also sees the continent of Africa before the coming of the Arab and European invaders as full of peoples who submitted their minds and imaginations quite naturally to the discipline of communion with the known-unknown, and with the nature and spirit of the immense continent of Africa. Perhaps they made the modern error in reverse by confusing the inner half with the whole of reality.

The author says that Europe has rejected the spirit of Africa and denied love to her peoples. She has sought to impose her own will and need upon the African peoples, and her rejection has continued so long and been so powerfully sustained that their ancient heritage is being increasingly discredited by the Africans themselves.

Colonel Van der Post is continually surprised by the interest in Africa he meets everywhere. He believes that it is because Africa has become a world theatre where daily life presents a play which makes articulate the conflict which has been so long hidden and inexpressible in modern man, and that out of that conflict can come a contemporary version of the first spirit of man.

He asks that Europe recognize the wrong done to the spirit of Africa and humbly sit down side by side with all the children of Africa to create a common vision of life in Africa.

Shri C. Rajagopalachari gave a timely warning in a special article to the *Hindustan Times* (New Delhi) entitled "Swelling Frustration." He draws attention to the vital problem of reorientation of our educational system. Characterizing the present system as "a gamble for soft jobs," he deplores the unscientific way in which the country is frittering away its "most precious of national resources," the youth. Referring to the present system of competitive examinations, he says:—

> Hundreds of thousands make their entries and invest their money and irrecoverable time on them; a few come out successful and get good jobs. The rest, a vast crowd, struggle against one another and settle down in frustration to reap the bitter fruits of a lost adventure. Is this not a most unscientific way of getting at public servants, even if that be considered the only aim of an educational system?

His warning is very timely, especially in these days of Government planning. The present system of *laissez-faire* in regard to the education of the youth leads to much waste and delay. This problem should be handled with the same sense of urgency which is shown in regard to the production of steel and aluminium, cloth and sugar. As Shri Rajagopalachari rightly warns, the present pattern of education should be changed.

> Numerous are the cases that come to observation of boys, and latterly girls also, who are stranded like fish out of water, with varying degrees of education that has only served to make their lives more miserable than they would have been without it, and with no hope before them whatsoever, their minds filled with hatred instead of culture, anger instead of hope. We are no doubt making progress. It is true industries are advancing, and these may absorb more and more of educated men and women; but that does not mean that we may on this possibility allow a dangerous and harmful gamble continually to go on, creating an ever-increasing number of unemployed and unemployable body of youth with pointless equipment to swell the ranks of frustration.

Here is a paradox: An alarming number of the educated unemployed facing the shortage of trained personnel.

The discussion of world problems today has as its overtone the pressing question of achieving an effective union between opposing or rival powers before it is too late. The threat of atomic and hydrogen bombs is too urgent for

leaving unexplored any promising proposal for the reconciliation of conflicting interests.

Such a proposal, made in 1954 in the German periodical *Lebensweisen*, by "Edgar van Brogen" (Mr. Erich Wunderli of Zurich), is still awaiting the serious consideration it deserves. He put forward a self-evident proposition when he wrote:—

> Only the economic Union unites and combines the interests of rivals, and only the certainty that the welfare of our neighbours is identical with our own makes political pacts of assistance unbreakable. The uniting of those nations that oppose each other today as rivals or even enemies can alone avert the use of atomic or hydrogen bombs and nothing but such a union can save humanity, its culture and art.

He proposed an economic as well as political Union of States, spreading the process of integration over ten years and permitting the accession of any and all other States as they should become convinced by the demonstrated benefits of the Union to its Members.

The appeal to economic self-interest is supplemented by constitutional guarantees of each Member's retention of sovereignty within the constitutional laws in matters of culture, education and civil laws. Each would, however, hand over by successive stages to the General Government of the Union the executive power in all matters of defence, foreign policy, transport, customs duties, industrial production and free competition.

The proposals include a bicameral legislature, a representative common defence council directing the Union's amalgamated forces, and common import duties for the whole Union. The plan envisages the gradual elimination of duties and currency restrictions between Member States.

Personal freedom of speech, religion and thought would be guaranteed, and complete mobility of labour within the Union would facilitate economic adjustments and promote full employment. The author of the plan urges that

> the idea of justice for all, of brotherhood and loyal co-operation, realized in such a union of free, peaceful and prosperous states, would penetrate the closest censorship and, in the end, destroy any system of oppression, injustice and dictatorship.

Might not such an effective Union of Nations, growing peacefully by accretion and bound by ties of common interest as well as brotherly good will, furnish the lead which the League of Nations missed and the United Nations as at present constituted needs? The reconciliation of even major ideological differences may be possible to such a Union, offering a larger synthesis in which the giant pair of opposites represented by the thinking of the Eastern and Western blocs may yet be reconciled.

The good work of the Keats-Shelley Memorial Association has been referred to more than once in this magazine. No. 7 of the *Keats-Shelley Memorial Bulletin*, published by the Association, under the able editorship of Dorothy Hewlett, has just reached us. The entire number is devoted to Byron, and gives intimate glimpses into some aspects of the life and work of this eminent contemporary of Keats and Shelley.

W. G. Bebbington, under the title "The Most Remarkable Man of his Age," acquaints the reader with what used to appear about Byron in the columns of a well-known weekly of the day. He points out that Byron's stormy personal life has been "publicized with embarrassing frequency and closeness of detail." He was at once the hero and darling of his age and the most mercilessly and vindictively attacked of men. "But it is the poetry of a poet that matters most." The magnetism of his personality, the torrential force of his rhetoric, the freshness and brilliance of his thoughts and what Swinburne has defined as his supreme quality—"the

excellence of sincerity and strength" that young hearts discover in his poetry —have all won for him the title "the most remarkable man of his age." He was a poet of revolt, with the courage of revolt. He has been described as the chief of the English-writing poets who were *awakeners* of the poetic sense. Byron taught millions to think and feel, and it is impossible to read again his best passages without understanding and sharing the spell which he threw over his generation in England and in Europe.

The opening article is on "Lord Byron: Some Early Biographies," by Edmund Blunden. Under the title "Byron and Keats's Ermite," Robert Gittings traces some resemblances in the poetry of these two eminent figures in the realm of poetry. Another outstanding contribution is by Duncan Gray and Violet W. Walker, who quote the annotations made by Benjamin Robert Haydon in a unique copy of Thomas Medwin's *Conversations of Lord Byron*. The closing essay is on "Byron's Lameness: A Re-examination," by Leslie A. Marchand.

Dorothy Hewlett and Norman Kilgour are rendering good service to sustain the status and popularize the work of two outstanding poets and those intimately connected with them. The movement deserves help.

In "A Plea for Scholarly Compassion" (*The Personalist*, Los Angeles, California; Winter 1957), the Rev. Orlo Strunk argues for greater courtesy and tolerance among scholars. "There is a kind of nauseating atmosphere" about the intellectual conflicts among scholars, with the contestants making an ostentatious display of learning and using questionable weapons.

The cruelty often associated with this scholarly warfare is so intense and destructive that it may seriously be questioned whether the results really justify the means. At any rate, the student cannot help but feel that there is something very much wrong in the world of ideas and ideals. Somewhere along the way the participants seem to have lost something exceedingly vital.

Though long ago the nations of the world found little room for certain kinds of weapons in their physical disputes, the Court of Intellectual Decency has not as yet outlawed such devilish instruments as *argumentum ad hominem*, which is spread ruthlessly throughout the pages of philosophical and theological books; and its sinister helpmate, *argumentum ad populum*, is brought to bear upon many noble problems with alarming consistency.

It is not only the mediocre scholars, but very often the "giants" themselves, who resort to this type of combat. It is equally regrettable to find scholarly religionists having flings at each other. The remedy the Rev. Mr. Strunk suggests is to combine scholarship with compassion.

. . . though historic scholarship reveals a maze of mad intellectual brutality, of disgusting book-burning and body-burning, it also discloses a few pleasant beams of light. True it is that few scholars in the past were able to show compassion *all the time*, but men like Socrates, Descartes, Kepler, and Darwin tried at least to give truth to the world in a gentle manner. And in our own century men like Rufus Jones, a scholar in his own right, made a noble attempt at teaching the truth while still offering compassion to his intellectual adversaries. History is pleasantly dotted with men who have tried to combine scholarship with compassion.

Is the student, therefore, really being impractical if he places his faith in the hope of a new generation of compassionate scholars, in an army of gentle intellectuals? It would seem not, for if we can but hold in our minds the belief that behind each hypothesis there is a sincere attempt at truth, that every concept represents a struggle toward the moon, and, finally, if we can but remember that every pen is held by a *person*—then, perhaps, the scholar will put on the breastplate of compassion and go on to his rendezvous with Truth.

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2 Naye Paise—(1/50th of a rupee)—3.84 pies

1 Naya Paisa—(1/100th of a rupee)—1.92 pies

The old coins, namely, 1 pice or 1/4 anna, 2 pice or 1/2 anna, 1 anna, 2 annas, 4 annas, and 8 annas, will be in circulation side by side with the new coins shown above. Four anna coins and eight anna coins are exactly equivalent to 25 Naye Paise and 50 Naye Paise respectively and may be used as such for all purposes. Both the old coins and the new coins will be legal tender in payment or on account.

CONVERSION FACILITIES

CONVERSION FACILITIES WILL BE PROVIDED AT THE RESERVE BANK OFFICES, BRANCHES OF THE STATE BANK OF INDIA, OTHER AGENCY BANKS AND TREASURIES AND SUB-TREASURIES.

NEW COINS WILL BE GIVEN ONLY IN EXCHANGE FOR EXISTING COINS OF A TOTAL VALUE OF 4 ANNAS, AND MULTIPLES THEREOF e.g. 4 ANNAS, 8 ANNAS, 12 ANNAS, ONE RUPEE ETC.

CONVERSION TABLE

The conversion table gives the exchange value in Naye Paise (rounded off in the manner prescribed in section 14 (2) of the Indian Coinage Act 1906 as recently amended) for amount tendered in annas/pies coins. The exact Naya Paisa equivalent of the total amount to be converted is rounded off by ignoring fractions of ½ Naya Paisa and below, and treating more than ½ Naya Paisa as 1 Naya Paisa.

EQUIVALENTS IN NAYE PAISE FOR VALUE TENDERED IN ANNAS/PIES IN ANY SINGLE PAYMENT.

Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise
0	3	2	4	3	27	8	3	52	12	3	77
0	6	3	4	6	28	8	6	53	12	6	78
0	9	5	4	9	30	8	9	55	12	9	80
1 Anna		6	5 Annas		31	9 Annas		56	13 Annas		81
1	3	8	5	3	33	9	3	58	13	3	83
1	6	9	5	6	34	9	6	59	13	6	84
1	9	11	5	9	36	9	9	61	13	9	86
2 Annas		12	6 Annas		37	10 Annas		62	14 Annas		87
2	3	14	6	3	39	10	3	64	14	3	89
2	6	16	6	6	41	10	6	66	14	6	91
2	9	17	6	9	42	10	9	67	14	9	92
3 Annas		19	7 Annas		44	11 Annas		69	15 Annas		94
3	3	20	7	3	45	11	3	70	15	3	95
3	6	22	7	6	47	11	6	72	15	6	97
3	9	23	7	9	48	11	9	73	15	9	98
4 Annas		25	8 Annas		50	12 Annas		75	16 Annas		100

Rounding off as has been done in the conversion table is necessary only at the end of a transaction when any amount due in annas and pies is to be converted into Naye Paise.

You can make payment either in new coins or in old coins or by a combination of both according to the coins available with you.

The conversion table is, therefore, to be used only at the end of a transaction when payment has to be made or change has to be given as illustrated in the examples below.

EXAMPLES : (Where the amount due is expressed in annas/pies).

For 12 articles, costing 1½ annas each, the total amount due is 1 Rupee and 2 annas, the purchaser may give the entire amount in old coins,

or

pay 1 Rupee and 12 Naye Paise (the equivalent of 2 annas according to the table is 12 Naye Paise).

In the above example, the purchaser may tender 2 Rupees, all in old coins, and ask for the balance. The amount to be given as change is 14 annas. This may be given wholly in anna coins or in new coins, or partly in old and partly in new coins. Let us assume that eight annas is paid in old coins and 6 annas is to be returned in new coins. Use the Conversion table to find the equivalent of 6 annas in new coins which is 37 Naye Paise.

EXAMPLES : (Where the amount due is expressed in Naye Paise).

An article costs 11 Naye Paise. One may pay this amount in new coins or in the form of 1 anna and 9 pies in old coins (the equivalent of 1 anna 9 pies according to the table is 11 Naye Paise).

If a person tenders 20 Naye Paise against 11 Naye Paise due, the change to be returned will be 9 Naye Paise or in old coins, the equivalent thereto namely 1 anna 6 pies.

For a payment of 11 Naye Paise, one may tender a 4 anna coin and ask for change. 4 annas are equivalent to 25 Naye Paise; the balance to be returned is 14 Naye Paise; this can be returned wholly in new coins, or in old coins, 2 annas and 3 pies according to the table are equal to 14 Naye Paise; one may give an anna coin (6 Naye Paise) and 8 Naye Paise in new coins.

It is not necessary to convert rates or unit costs expressed annas/pies into Naye Paise before working out the total amount payable.

EXAMPLES :

If 50 articles are purchased at 3 annas each, first work out the total amount in rupees/annas; You have to pay nine rupees and six annas.

If you have only Naye Paise with you, you find that six annas is equivalent to 37 Naye Paise. You accordingly pay 9 Rupees and 37 Naye Paise.

The result will be the same if you took the exact equivalent of 3 annas (18¾ Naye Paise) and multiplied it by 50 but it would be incorrect if you had taken the rounded off equivalent of 3 annas from the conversion table (19 Naye Paise) and then multiplied it by 50.

Similarly, if you buy from anyone a number of articles at the same time at different rates expressed in annas or pice coins, first calculate the total amount due in rupees, annas and pies. Apply the conversion table to the annas and pies in the total amount, if you want to pay in new coins.

You may simplify conversions by remembering that

4 annas	**25 Naye Paise**
8 annas	**50 Naye Paise**
12 annas	**75 Naye Paise**
1 Rupee	**100 Naye Paise**

EXAMPLES :

(1) To make payment of 10½ annas, you may first give 8 annas or 50 Naye Paise; the balance of 2½ annas is equal to 16 Naye Paise;

(2) To make payment of 36 Naye Paise, you first pay four annas or 25 Naye Paise, and then the balance of 11 Naye Paise by tendering 1 anna and nine pies.

DA 56/250

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